THE ARTES OF LOGIKE AND *Rethorike, plainelie ſet foorth in the* Engliſhe tounge, eaſie to be learned and practiſed: togeather with examples for the practiſe of the ſame, for Methode in the gouernment *of the familie, preſcribed in the word of God: And for the whole in the reſolution or* opening of certaine partes of Scripture, according to *the ſame.*

1584.

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To the Christian Reader.

ALthough these Treatises following, were begun and ended at the request & for the benefit of som few which were desirous of thē, for whose cause they are also now com vnder ỹ print: t ogh perad uēture not done (as they say *in print*) yet because it is not vnlikely, but by these means they wil com into the hāds of many who wil enquire vpō what grounds I haue aduēctured this thing which to som wil seem strange & newe, yea vnprofitable and inexpedient, that they are made common too all which are wont to sit in the *Doctours* chayre: to others also (whiche will neither greatly mislike the turning of them into our tongue, nor yet the following of the better sort in that arte, they will carrye notwithstanding the same taste, because they will seem newer then the newest:) I thought it necessary to write these fewe following, if not to satisfie them, yet at the least to encline them to a more moderate iudgement concerning my labours, then otherwise the former coniectures wyll suffer them to come vnto. There is indeede a thirde sorte, which will looke for a defence of these artes in generall, beeyng by them accused as vain & vnprofitable. But because their reasonings are such as are to bee aunswered by keeping them in the darke and from the noyse of sounde oppositions, which will more hurt them and trouble the worlde, then any defence of good aunsweare, profite others: I will follow the example of many wise, nay the precept of *Salomon, to confute them with silence*. To come therfore vnto the firste sorte, there can bee nothing more fitte to satisfie them, then to shewe that that whiche they doe but florish against vs, will deadly wound their cause. Howe can they call that newe, the which hath testimonies of the wisestes and auncientest of both sortes. For too omitte the examples of these dayes, which haue alreadie brought all artes into Frenche, Dutche, and almost into Englishe, and that by the hande of the most cunningest workemen: what will they aunswere vnto the knowledge and learning of the Egyptians, wherein *Moses* excelled, before the Greeke or Romane tounges beecame generall? were not their writinges, thinke they in their owne tounge? yea after that, were not *Salomons* treatises and discourses (whether written or vnwritten) both of naturall thinges, and of all that is done vnder the Sunne, and therefore of these thinges) were they not done in the most auncient and worthie tounge of the Hebrues? Nay euen theyr chiefe masters nowe, *Plato* and *Aristotle*, *Tullie* and *Quintilian*, wrote they not in theyr owne tounges, and that euen when these artes were more ripe in the tounges of others? So that *Tullie* is faine (as hee himselfe somewhere confesseth) too borrowe from the Grecians, and of others, it is manifest they did it from the Egyptians and Hebrues.

Moreouer, the ende why these artes haue been kept in these tounges, doth not only propte, but also holde vp this our practise, seeing it was done because these tounges being most general by reason of the spread that the *Grecian* and *Romane* Empyre had made of them, they were the fittest to be made the storehouse of the worlde for these commodities. A storehouse I say, not to keepe

them for the *Romanes* and *Grecians* alone, or for the expert in these toungs theyr free denizons: but at the leaſt that by their trafficke, it might with their gaine of the prayſe and glory, become common to euery particular nation, that euerie one who had neede, might buie of the ſame. VVherefore ſeeing the end was with their gaine the commoditie of all, let them not ſtill keepe in this corner to make it rare & exceſsiuely deere, leaſt the people *curſe them*: eſpecially nowe that the famine of prouiſion to diſcerne of ſo many ſtrifes and ſubtilties, to vnderſtande and iudge of ſo many Treatiſes as are written both to hurte and benefite the worlde, both in regard of matters ciuill and diuine, humane and ſpirituall, doeth dayly crie and call for it. Let them take heede alſo of open iniuſtice, for ſeeing the common vſe and practiſe of all men in generall, both in reaſoning to the purpoſe, and in ſpeaking with ſome grace and elegancie, hath ſowen the ſeede of theſe artes, why ſhould not all reape where all haue ſowen? At leaſt, why ſhoulde not ſome of euery ſort gleane, though by theyr cunning they had purchaſed theſe artes, as corne fieldes proper to themſelues? Vnleſſe the more excellent and neceſſarie theyr commodities bee (as couetous men) they wil be the more vnmercifull and niggardly. Neither let them obiect againſt vs: *A ſwoord in a foolet hand*: for beſides that weapons are not reſtrained & tyed only to maſters of fence, nor ſinging to muſitions onely: the ſimple plainneſſe of theſe treatiſes, which draw mē to no curious or doubtfull diſcourſes but onely put them in minde of that which they may eaſily ſeeke and knowe in moſt familiar examples with great fruite and delight, ſhall ſufficiently anſwere for themſelues in this behalfe: praying all men to vſe them with ſome ſtudie as their callings may ſuffer, to ſtrengthen their iudgement, to diſcerne of the ſayinges and writinges of other men, to keepe better that which they learne, and not beyonde their gifte and calling, to aduenture to a further vſe then they can reach vnto. And thus much for the firſt ſort.

Concerning the ſeconde I will not deale with euery alteration and difference, for ſome are ſuche as I thinke the verye alteration conſidered with the common rules nowe receiued of the ſounder ſorte, to iudge by, will giue ſufficient defence: the other more doubtfull and ſtraunge, I will as briefly and plainely as I can maintaine. VVherin if I goe beyond the capacitie or reach of the vnlearned, they are to be deſired either to ſtay till they haue ſomewhat laboured in theſe artes, or els not to trouble theſelues at all with this diſcourſe, but leaue it to thoſe for whoſe ſatisfaction chiefly it is written. And here our labour ſhalbe for the Logike: for the other I ſuppoſe need not this defence, as hauing few and light alterations. Concerning the definition of Logike I will not ſtriue whether well reaſoning, which is reaſoning according to the arte, be conteined in the generall of the definition, *An art or no*, it is ſufficient for me that in my definition there is a true generall, an art, and a true full difference by which it differeth from all other artes: namely that it is of reaſoning. Nowe whether the proper ende bee declared by the addition of well or no, I leaue it to thoſe who wil diſpute of all the cauſes and not of the definition of Logike. For there is no reaſon why the ende of any thing ſhoulde come into the definition any more then the efficient cauſe, when as the difference is before full and ſufficient. In inuention that is moſt generall, which concerneth the diſtribution of an argumente, that I make it not *Artificiall and inartificiall*, but *firſte, and a riſing of the firſte*, and after deuide the latter into *more Artificiall*

and

and lesse artificial. At which none neede greatly to maruell seeing that reason which by arte appeareth the greater force of an other reason to the weaker force it hath in it selfe, and so reasoneth more forcibly as doeth a testimonye, whose force the saide dependeth vpon other argumentes, it must be both artificiall, and arise in part of another: but because it hath neither his force in it selfe, nor arise perfectly as a definition or diuision, but in part onely from other argumentes: It may for both causes be well iudged to be an Argument, arising imperfectly of the first, and so be called a lesse artificial arising of the first. The generall beyng touched, the difference in the causes aske the nexte place, where the referring of the end vnto the efficient cause, will be odious: but if it be weighed that by this meanes, the truth is preferred & the doctrine of the ende which is not commonly discerned from the effect and adioynt, is more cleered, the gayne wil easily recompence the alteration of the place. For seeyng it is a cause onely as it bringeth some force to the verye beeyng of the thing, and all the force it bringeth is to moue the efficient or making cause to worke, it followeth that in that respect onely it is a cause. If it be sayd, the end doeth not moue euery efficient as the ende of naturall and artificiall thinges, as of the eye to see, the plúmet in a clock to force the next causes of the orderly motion: the aunsweare is, they are deceyued, for as it regardeth these artificial thinges, it is an effect of the doing of it, and an adioynt in regarde of the force wherwith it is done: and to these things it giueth or bryngeth nothing, but receyueth and taketh all from them: but it is a cause only as it was set before the Author of nature, or the artificer to moue him to make this thing apt to this effect, or to haue these properties: so that my sentence remayneth necessarily true. Neyther doe I see what other respect of a cause it can haue, for that which some speak of the perfection it bringeth to the thing, is altogether vntrue, for all the perfection of the thing commeth from the efficient, and lyeth in the matter and forme as the causes of the thing and the adioynts, as the ornamentes of it: In which respecte this perfection is caused, and doeth not cause. The next to this is that the diuision of *conceiuing and begetting cause* is lefte out, and iustly. For when as there ought to be no diuision, but that which ariseth of some difference of the partes betweene themselues, and of agreement with the whole, there beyng here no difference in the partes, because the *begetting cause* is referred to *procreation*, as to his next effect, and the *conseruing or preserving cause*, as to his next effect *to preseruation*: In which respectes they remayne onely simple as all others *efficientes* or *making causes*: it is to bee inferred that they can make no distribution of the efficient cause.

The like is to be saide, of working by it selfe and by chaunce, which make no difference of working or *causing*: for although in such the principall instrument had no such end or purpose, yet the chiefe worker GOD in his prouydence hath: besides this putteth no difference in that force which bringeth forth effect, but only betweene the purpose of the chiefe worker of the action, god: who *worketh all thinges according to the counsell of his owne will*, and the principall instrument who did it to another purpose. Next to these follow the difference in the disagreeing arguments, where this is one and the chiefe, that the diuisions of *Contraries* are lefte out: First into *affirming and denying*, which are no sortes of contraries, but of the manner of vttering *contraries*, which as it falleth not into Logike to handle, so it is nothing to this purpose, because the dyffe- *Ephe. 1. 11.*

rence ariseth not from any distinction of the contrarietye it selfe, whiche it should doo, if they were diuerse sortes of *contraries*. but from the difference of expresing one and the same kinde. And this is yet more cleare in the diuers sortes of these: for relatiues are no contraries, because the contrarietie lyeth in the deniall of the relation, not in the relation: neither can it in that respect be a newe sorte of contrarietie, for when all the repugnancie lyeth in these two regards, the one that being set as agreeing in the consideration of reason to one, it must be disagreeing & opposite in the same consideration one to another, as if it agree with *Iacob* to be *Isaak* father, it must disagree with *Isaak* to be so, this it hath from the general nature of opposites, the other respect being that one is set against one, that it hath from the generall rule of contrarietie, and further it repugneth not. If saye one it hath this proper that relatiues are here contrary, the aunswere is that bringeth no new kind of contrariety, and if this be a iust cause of a diuision of contraries, you may diuide contraries againe: some of causes, some of effectes, some of subiectes, and some of adioints: seeing it may be said, these are causes which are contrary, as is sayde, these are relatiues which are contrary.

The like almost may be sayde of the *priuatiues*, which are contraries, whereof one is naturally in the *subiect* as the *habite*. and the other driueth out or depriueth it of the *habite*: for what new sort of contrariety is here? Surely no other but that one is set against one, for the being naturally or not naturally in the subiect, belongeth not to the Logicion to consider, but the seueral Maister in his art, as to the Phisition that health is naturally in the body and how, that sicknes driueth that away, and how: otherwise, why may we not make hurtfull contraries, whereof one is hurtfull to the subiect, or profitable contraries, whereof one is profitable to the subiect, as *peace and warre to a common wealth, Vice and vertue to the minde*?

Nowe let vs consider of those others which they call *contradictories*, when one affirmeth, and the other denieth, as a man, not a man: iust, not iust. Concerning these, when all the contrarietie (whiche they saye) is proper to them, lyeth eyther in the *contradiction*, it is, it is not: which is proper to iudgement, not to inuention, to sette foorth. or that one thinge is opponed to all other thinges which it is not: which is no contrariety, but the opposition of disperates, seeing one is not opponed to one kinde, but one to many kindes, and that equally, as a man opponed to not a man, is equally opponed to spirites, to fowles, fishes, beastes, vnsensible creatures, &c. in the same not a man, wherefore it followeth, that eyther they must allowe my dooing, or else in the first bring in confusion whyleste they speake of that parte in one parte of the arte, which is proper to the other. and in the second confusion and folly both: whileste they make that a contrary which is none, and without al gaine repeat that which they haue sufficiently handled before.

Neither let any say they are contrarie, because there is no middle between mā and not a man, for so there is not betweene man and other things, & yet they are not contrary but disperates only.

And thus much for the first arguments.

The leauing out of *Notation and Coniugation* remayneth onely to bee spoken of in Inuention, the reason wherof is manifest, because it is graunted of al that they haue no new force. besides the first, no newe reason or argument arising from

from the first: *For he is iust, he doth iustly, these are coniugates*, referre thē one vnto another, and what is their besides the cause and the effect? VVhat force or reason more? For that *iust* and *iustlie* are formed one of an other, appertaineth to Grāmer, that they allude fitly to the figure of Rethorike, called *Poliptoton*, which chaungeth finely the end or case of words.

The like is to be saide of *Notation*, which is the interpretation of a name, which appertaineth not to Logike but to Dictionaries: as in this: An argument is so called, because it argueth, a faithfull man, because he hath faith: what force of reason is there in the first example? of the cause and the effect. VVhat in the other? Of the effect and the cause. But is there nothing elsyes. A fitte and elegant vttering of diuers things by words, not much, but somewhat differing in sounde, as *argument, arguing, fayth, faithfull*: but this is neyther reason, nor new force of reason; but only an elegācie of the Trope called *Paronomasia*, or chaunge of the name. VVherefore let vs keepe them no longer, nowe the owner claymeth them, but according to the law turne them home againe. Thus muche for inuention: As for the chaunge in a testimonie, I am content to leaue it vnto the iudgement of the reader, when hee shall examine it according to the rules of Logike: as also those small differences which are in the seconde parte of Logike, for in that sometimes the firste sorte of a Silogisme is founde in all his partes, there is nowe no longer any reason to trase him vppe onely in an *Enthimeme*. And thus muche for the satisfying of both these sortes. Nowe, if they be not fully contented, my desire is of the former to beare with that, for the commoditie of others, which themselues like not. The other sort also I pray, to satisfie themselues in mending and bettering that which cannot yet sufficiently please them. And so I commit thee to the direction of God his Spirite, whom I pray so to increase thy knowledge by all good and lawfull meanes, as thou mayest discerne thinges that differ, and walke without offence, vntill the day of the Lorde.

AMEN.

TO THE CHRISTIAN READER.

AMEN.

¶ *The Arte of Logike, plainelie ſet foorth in* our Engliſh tongue, eaſie both to be vnderſtoode and practiſed.

The firſt Chapter.

Of the Definition and Diuiſion of Logike, and of an Argument

LOGIKE is an Art of reaſoning.

An Art is the orderly placing of rules, whereby the eaſieſt being firſt ſet downe, and then the harder, the perfect way of learning any thing is fully ſet downe.

Logike hath 2. partes, { The ſpring of reaſons called Inuention. / Iudgement.

The ſpring of reaſons is the firſt part of Logike, whiche giueth rules of the ſortes of reaſons, which becauſe it doth helpe muche to the finding out of reaſons, is commonly called Inuention.

A reaſon is that, whiche is apte to reaſon withall, whiche is commonly called an Argument: of which ſorte are all thinges, when they are referred in conſideration of reaſon one vnto another. For there is ſuch an agreement of the diuers ſortes of reaſons, as the nature of one hangeth vpon another, ſo that hee that perfectly knoweth one, may alſo know the other, as in this example: *God is the Sauiour of all men:* where God being referred to ſaluation, is a reaſon to ſet forth ſaluation by the cauſe, and *ſaluation* being referred to God, ſetteth him foorth by a thing cauſed, commonly called the effect: In which alſo we ſee, he that knoweth God to bee the cauſe of ſaluation, knoweth alſo ſaluation to be the thing cauſed of God.

Argumentes are many times knowen by their proper notes and markes, as ſhall after appeare: which if they be wanting, they muſt bee knowen by the rules, which doe ſet foorth euery ſort of Arguments.

Of reaſons there are two ſortes, { Firſt. / Thoſe which ariſe of the firſt.

The firſt are thoſe which haue beginning in them ſelues, as in this example: *Loue ſuffereth long. Loue is bountifull. Loue doth not frowardly.* VVhere the Apoſtle ſheweth the excellencie of Loue, by a reaſon of deſcription which ariſeth of other reaſons, as of that which Loue doth cauſe, *long ſuffering*: Of the contraries to Loue, as *enuie, frowarde dealing, &c.*

Firſt argumenets are of 2. ſorts, { Simple or vncompared. / Compared.

Simple, is a reaſon which hath force in it ſelfe, without regarde of any manner of compariſon: as, *Thy will bee done in earth, as it is in heauen:* VVhere wee ſee, the dooing of the will of God is ſet foorth firſt by a reaſon whiche is vncompared, namely by thoſe whiche ſhoulde doe it, *Men in earth:* then by a compariſon of the like, as the angels in heauen do it.

Vncompared argumentes, { Agreeable. / Diſagreeable.

Agreeable is that whiche doeth agree with that to whiche in reaſon it is referred, as, *Loue ſuffereth long. Loue enuieth not*, where ſuffering long, is a reaſon agreeyng with Loue, as a thing cauſed with the cauſe: and *Enuie* is a reaſon diſagreeing with Loue, as one contrary with another.

Agreeable are of 2. ſortes, { More agreeable. / Leſſe agreeable.

More agreeable are thoſe in whoſe agreement more is giuen and receiued to and from one an other, as, *VVhen GOD ſawe all that hee hadde doone, beholde it was verye good*, where all his workes, beeing the thinges cauſed of God, in theyr agreemente wyth God as wyth their cauſe, haue more from God, then *verie good*, whiche is the adioynt, hath from *all whiche hee hath made*, which is the ſubiect of goodneſſe, or that whereunto it is adioined. So Chriſte, iuſtification, and good woorkes doe agree, but Chriſte beeing the cauſe, giueth more to iuſtification, then, workes beeing the ſignes adioyned.

More agreeable arguments are of 2. ſortes, { The cauſe. / The thing cauſed cõmonly, but more vnproperly, called the effect.

The ſecond Chapter.

Of a cauſe.

A CAVSE is that which giueth ſome neceſſary force for the verie beeing of the thing cauſed.

A cauſe is of two ſortes, { The one which is without the thing cauſed as the making or efficient cauſe. / The other within the thing cauſed.

The making cauſe is a cauſe which by ſetting the matter, and the forme togither, maketh the thing cauſed. As, *The Lorde God alſo made manne of the duſt of the ground, and breathed in his face the breath of life, and the man was a liuing ſoule.* Heere we ſee that God whiche is of himſelfe without man, is the making cauſe of man, and did make him, by breathing the breath of life which was the forme, into that of the duſte, whiche was the matter. Nowe where more then one doe the proper worke of the making cauſe, all working together, are the making cauſe. The partes whereof are the chiefe workers called the principall, and the helpes called the inſtruments, and the ende which moouethe the making cauſe to ſet the matter and forme together, is no other cauſe then this, ſeeing it bringeth no other force for the being of the thing, then to moue the making cauſe to worke, As, *Of his owne will begat he vs with the worde of truth, that wee ſhoulde bee the firſt fruites of his creatures*, where the ende, that we ſhould be the firſt fruites of hys creatures, moued Gods owne will, Gods owne will being the principall worker, too begetvs with the worde of truth being the inſtrumentall. And thus much for the efficient or making cauſe.

The cauſes that are within the thing, are thoſe cauſes whiche are alwayes inſeparablie remaining together for the being of the thing.

They

They are two, { The matter. / The forme.

The matter is a cauſe of the which the thing cauſed is made: So the Lorde made woman of the rib of man. Noah the Arke of pine trees.

The forme is a cauſe, by the which a thing is that which it is: and ſo differeth from all other thinges, as in the example of man before mentioned. But the naturall forme of thinges, though they may bee conceiued by reaſon, yet they cannot well bee vttered by ſpeeche. The artificiall forme of thynges is muche more eaſie to bee conceiued in reaſon, and vttered in words: and therefore of ſuch ſpeeches there be many, as in all writers, ſo in the Scriptures eſpecially. So God ſet downe the artificiall forme of the Arke and of the Arke of couenaunt, the Table, the Candleſticke, the Tabernacle, the mercie Seate, the Altare of burnt offeringes, the Court of the Tabernacle, and all the furniture and appurtenances thereunto: by which artificiall forme they bee that they be, and differ from all other thinges.

Thus much of the cauſe: Now followeth the thing cauſed.

The thing cauſed, is that which is by the whole force of all the cauſes. As, *So GOD loued the worlde as hee gaue his only begotten ſonne, that whoſoeuer beleeueth in him ſhoulde not periſhe, but haue eternal life.* VVhere our happineſſe is the thing cauſed: the loue of GOD, and faith the efficient cauſe. Chriſt the materiall cauſe, and eternall life the formall cauſe. So alſo euery worke or mouing of any thing, is the effecte or thinge cauſed by the worker or mouer. Hitherto of more agreeable reaſons. Of both which, relatiues are a moſt excellent example, they are thoſe which are ſo of and by one another, that they are the mutuall cauſes and effectes one of another. As, *The Father and the Sonne, to giue and receiue, to teach and to learne.*

Now of theſe leſſe agreeable arguments. Leſſe agreeable reaſons are ſuch in whoſe agreement leſſe is giuen and receiued to and from one another: as appeareth in the example of more agreeable reaſons.

The ſubiect is of two ſortes, { VVhich receiueth the adioynt. / That wherein the adioint is occupied.

As in this example. *VVhereſoeuer the carkaſſe is, thither wil the Eagles reſort.* VVhere we ſee in the firſt part, the worde *where*, noting out a place (which is the ſubiect of the thing that is in it) is the ſubiect which receiueth: the carkas is the ſubiect wherin the Eagles which are the adiointes, occupie themſelues by reſorting. So *Husbandrie* is the ſubiect, of an *Husbandman*: *Ruling the Churche* is the ſubiect of the Biſhop, becauſe in theſe thinges they are occupied.

The ſubiect which receiueth alſo is double. { That which receiueth into it ſelfe. / That which receiueth to it ſelfe.

So Iob was the ſubiect in which was ſoundneſſe, vprightnes, and the feare of God and the minde is the ſubiect in which are all euill qualities. So Iob and other menne were and are the ſubiectes, which receiue to themſelues, riches, houſes, landes, &c.

An adioint is that which is adioyned vnto any thing, as in all the former examples, the thinges referred vnto their ſubiects, were the adiointes: ſo whatſoeuer is referred vnto any thing nor being cauſe or effect of the ſame, it is the adioint.

Againe, adiointes are either { Common, or / Proper. } { Either of them ſeparable or inſeparable, which for the moſte parte ariſe of the cauſes or being of the things, and are therefore called eſſentiall or of the being.

Common are thoſe whiche are ioyned vnto diuers ſubiectes, as the power of eating, drinking, ſleeping, &c. are common adiointes to men and beaſtes, and can not be ſeparated. So riches, pouertie, ſickneſſe, and health, are common adiointes to good and euill men, and may be ſeparated from them.

A proper adiointe is that whiche is alwayes ioined to one and the ſame ſubiect. So rightuouſnes, faith, ioy in the holy Ghoſt, are the proper adiointes to the children of God: ſo to be ſeen and felt, are the proper adiointes of a bodie, and theſe are inſeparable. And it was proper to Adam and Ehauah, to enioy Paradiſe, and yet ſeparable. Alſo Paule to be rapt vp into the thirde heauen, and yet ſeparable.

Hitherto of an agreeable argument, wherby onely thoſe things that differ in them ſelues may yet be ſaide to be one. So Chriſte ſayeth: *I and my father are one*: meaninge in nature or cauſe. So Iohn ſaieth: *There are three which beare witneſſe in heauen, the Father, the VVorde, and the Spirite, and theſe three are one*, meaning in their witneſſe, which is their effecte. So paule ſaith: *Hee that planteth and hee that watereth, are one*: that is in office and function, which is the adiuncte.

The thirde Chapter.

Of diſagreeable arguments.

Diſagreeable reaſons are thoſe reaſons which diſagree beeing referred one vnto another.

Diſagreable reaſons are of two ſortes { Diuers, or ſomewhat differing. / Suche as can not ſtande togither, commonly called Oppoſites.

Diuers reaſons are thoſe which diſagree onely in reſpect or after a certaine maner, the notes whereof are commonly theſe: Not this, but that: albeit, neuertheleſſe, notwithſtanding, and ſuche like. As. *I know thy workes, thy labour, thy patience, neuerleſſe I haue ſomewhat againſt thee, becauſe thou haſt lefte thy firſt loue.* VVhere wee ſee, that although theſe were diſagreeing in reſpect of this Churche, yet they may agree: for Chriſte may both know their patience and workes, and yet haue nothing againſt them. And theſe reaſons and all ſuche aunſwering the one to the other, whiche haue notes, are ſometimes ſet down fully by their partes, aunſwering one vnto another, ſomtimes by their notes onely.

Reaſons which cannot ſtande together, are reaſons which differ not onely in reſpecte, but alſo in nature, or the thing it ſelfe, and therefore can not agree wyth the ſame thing, at the ſame time, according to the ſame reſpect or conſideration. So one can not bee ſicke and well at the ſame time in the ſame parte, in conſideration of the ſoule or body, but he may be ſicke to day, and whole to morrowe, ill in his head, and well in his hand, wel in reſpect of his body, and ill in reſpect of the ſoule.

Oppoſites are either { ſundrie, commonly called diſperates, / or contrarie.

Sundrie or diſperates are oppſites, whereof one is equally ſet againſt manie. Dauid Pſalme 8. ſheweth, that God hath giuen dominion vnto man, ouer ſheepe, oxen beaſtes.

beastes of the field, foules of the ayre, fysshes of the sea, all which creatures are equally set one against another.

Contraries are opposites whereof one is set against one. And therfore they directly right one against another: So Christ and Beliall, light and darkenesse, Christ and Antichriste, heauen and hell, life and death, good and euill, iust and vniust, sicke and whole, to be ones Father and his, begotten Son. And hitherto of vncōpared reasons.

The fourth Chapter.

Of compared argumentes.

COMPARED reasons are suche as are compared one with another, whiche when it hath partes, the first setteth downe the comparison called the propounding part or proposition, the other applieth the comparison to the thing compared called the applying, rendring part or seddition As, Mat. 24. *As in the dayes of Noah, so shall the comming of the Sonne of man be. For as in the dayes which were before the floud, they did eate and drinke, they maried and gaue to mariage, euen vnto the daye in whiche Noah entred into the Arke, and knewe not till the floude came and tooke them all, so shall the comming of the sonne of man be.* In which example in the firste of the verses, there are the signes of the comparison. As, *And so*, in the two latter verses, are the two partes of the whole comparison, the first setting down the comparison which is taken from the floud of Noah, the other applying the comparison to the thing compared, that is, the comming of Christ.

Comparison is eyther in { Quantitie, or / Qualitie.

Comparison of quantity, is when the quantitie of the thing is compared togither.

Quantitie is eyther { Equall, or / vnequall.

Reasons of equall comparison, are those whose quantitie is equall.

The notes of the equall reasons are these: As, *equall, alike, the same that, so muche, no greater*, as in these examples: *With what measure ye meate, with the same it shalbe measured to you agayne.* So Nomb. 9. *Ye shall haue the same lawe both for the straunger, and him that is borne in the lande.* So Iosh. 14. *And yet am I so strong at this time, as I was when Moseses sent me, as strong as I was then, so strong am I nowe, eyther for warre or for gouernement.* Hebr. 1.4. *And is made so much the more excellent than the Aungelles, inasmuch as he hath obtayned a more excellent nature then they.*

Vnequall are those whose quantitie is not the like.

Vnequall reasons are of two sortes { Greater, / Lesser.

The greater is that whose quantitie is greater then that whereynto it is compared: the notes wherof are these: *Not onely, but also: rather this then that*: Also euery note of a greater degree of comparison. As, Rom. 5. 3. *Neither doo we so onely, but also we reioyce in tribulation.* Likewise Psal. 88. 10. *I had rather be a doore keeper in the house of the Lorde, then to dwell in the tabernacle of Princes*, And Prouerb. 8. 11. *For wisdome is better then*

precious ſtones. Alſo Pſa. 19. *And more to be deſired then gold, and ſweeter alſo then the hony combe.*

Alſo denialles in compariſon. As 1. Cor. 1. 16. *Chriſt ſent me not to Baptiſe, but to preach,* to wit, *not ſo much to baptiſe, as to preach.*

The leſſer are thoſe whoſe quantity is leſſer then that. whervnto it is compared, the ſignes whereof are theſe, *not this onely, but not that, or no not that.* or a denialll of the equal or equalitie. As, 1. Cor. 3. 2. *For you were not able to beare it, no nor are ye now able to beare it.* Alſo Rom. 3. 12. *There is none that doth good, no not one.* Likewiſe 2. Kings. 23. 25. *VVhere Ioſias is denied to be equal to the Kings that were before or after him, and preferred above them al.* Hezekiah by the ſame argument is commended. 2. King. 16. 5. *So the ſerpent is commended to be the ſubtileſt beaſt of al that were vpon the earth.* Gen. 3. 1.

Hitherto of the compariſon of quantitie.

Nowe followeth the compariſon of qualitie.

VVhich is either of things { Like. / Vnlike.

Like, which haue the ſame qualitie, the ſignes whereof, are, *Like as, euen as, and ſo, alſo.* a denial of the like, vnlike Mat. 13. 24. *The kingdome of heauē is like vnto a man that ſowed good ſeede in his fielde.* Mat. 6. 5. *VVhen thou prayeſt be not as the hypocrites are.* Alſo Mat. 24. 37. *But euen as in the daies of Noah, ſo ſhal the comming of the Sonne of man be.* Likewiſe Gal. 4. 1. *Then I ſaye, the haire as long as he is a childe, differeth nothing from a ſeruaunt though he be Lord ouer all.*

The parts of a ſimilitude are ſometimes ſeuered or diſtinguiſhed by three conſideerations or ſteppes of compariſon, commonly called termes: & ſomtimes by foure. By three. 1. Theſ. 5. 2. *For you your ſelues alſo know perfectly, that the Lorde ſhal come euen as a theef in the night.* VVhere one ſteppe of compariſon muſt be twice repeated thus: As the theefe in the night commeth ſodainly, ſo the Lords day commeth ſodainly.

By foure, in the 3. verſe thus: *For when they ſhal ſay, peace and ſafety, then ſhal come vpon them ſodaine deſtruction, as the trauel of a woman with child,* wherin foure ſeuered or diſtinct termes or ſteppes are plaine and manifeſt. to wit, the careleſſe wicked, ſudden deſtruction, the woman with childe, ſodayne trauell.

Vnlike is that, whoſe qualitie in compariſon is not the ſame. The ſignes or notes whereof are, *Vnlike, differing, otherwiſe:* As, Dan. 7. 7. *And it was vnlike the beaſts of the fielde, that were before.* Alſo 1. Tim. 6. 3. *If any man teach otherwiſe.* Alſo 5. 25. and 1. 3.

Thus much of the firſt reaſons. Now follow thoſe that ariſe of the firſt.

The fifte Chapter.

REaſons ariſing of the firſt, are thoſe which are made by the ioyning together of the firſt.

They are of two ſortes { More Artificial. / Leſſe artificial.

More artificiall is that which hath force of it ſelfe to reaſon withall. Rom. 4. 6. As Dauid *alſo deſcribeth the bleſſednes of a man to whom God imputeth righteouſnes without woorkes, Bleſſed are they whoſe iniquities are forgiuen, and whoſe ſinnes be couered.* VVhere the Apoſtle ſetteth forth righteouſnes by a declaration ariſing of two arguments, to witte, agreeing as the cauſe, imputation of righteouſnes; diſagreeing, without workes. Which reaſon

ſon hath force in it ſelfe, becauſe of the force which theſe two arguments giueth vnto it: but the proofe of this declaration which is drawn from the witnes of Dauid, hath not ſo much authority from the thing ſaide, or the matter it ſelfe, as from the author of it Gods ſpirit by Dauid.

Of the more artificial argumentes ariſing of the firſt, there are two ſortes. { Diuiſion, commonly called Diſtribution. / Definition.

Diuiſion is when the whole is deuided into partes.

The whole is that which conteineth or hath in it the parts.

The partes is that which is conteined of the whole.

A Diuiſion is made of arguments which are agreeable to the whole, but diſagreeable amongſt themſelues, ſo that it is ſo much the more perfect, by how much the parts do more agree to the whole, and more diſagree amongſt themſelues.

Diuiſion is made of reaſons which are { More agreeable, / Leſſe agreeable. } { Firſt of the cauſe. / Then of the thing cauſed.

A Diuiſion made of the cauſe, is when the partes be cauſe of the whole, and the they are properly called members: for a member is that parte which giueth beeing to the whole, and the whole being of ſuch members, is called integral. For a mã in the ſcripture is often diuided into his members, the ſoule and the body: and the body into his members, as head, hands, feet, &c. So the whole Law diuided into his two members: Firſt, which teacheth our duty towards God in the firſt table, & that which teacheth vs our duty towards our neighbour, in the ſecond table. The whole Church is deuided into his members, the part in heauen, and the part in earth.

Diſtribution of the thing cauſed, is whoſe partes are cauſed of the whole, or are the effect of the whole, as when the whole kinde or general is deuided into his ſeuerall ſorts or ſpecialls.

The whole kinde or general is a whole, which giueth or conteineth the beyng or eſſence which is common to the ſeueral ſorts or ſpecialls, as a liuing thing is generall to man and beaſt, conteining in it a bodily ſubſtance, which hath life and ſenſe, whiche is the general being of man and beaſt.

A ſeueral ſort, or ſpecial, is a part comprehended vnder the whole kind or general forme, from whence he taketh that beyng which is common to all the other parts or ſpecialls, as in the 12. to the Rom. The Apoſtle deuideth the ordinary offices of the Church into Prophetes, that is Miniſters occupied in the worde, and other Miniſters occupied in other buſines in the Church. The firſt ſorte he deuideth agayne into the Teacher who is occupied in doctrine, & the Paſtor who is occupied in exhortation. The ſeconde ſorte againe into Elders, which rule the Church & Diſtributors, which diſtribute to the poore. in which and ſuch like examples, the firſt is called the moſte generall, the other the vndergeneral or ſubalternal, which in reſpect of the former, is the ſpecial, and in reſpect of that that followeth is the general. The laſt, is the loweſt ſort, or moſt ſpecial, becauſe it cannot be deuided into moe ſpecialles, and this diuiſion of the cauſes into the effectes, is moſt excellent: yet that is not to be neglected when the partes are only ſet forth by their effects, as Salomon maketh a deuiſion of foure ſmall things in the earth by the effectes, the Emmets prepare their meate in the Sommer, the Miſe which make their dwelling in the Rockes, and the Grethoppers, which goe out in bandes.

Hitherto of the diſtribution of more agreeable reaſons.

Now followeth of lesse agreeable.

As of the { Subiect. / Adioint.

The Diuisions of the Subiect or adioynt, are when the partes are set foorth by the subiectes or adiointes. So Iohn 1.5.6.7.8. In his diuision of witnesles, setteth foorth the partes by the subiect, some in heauen and some in earth. So Matt. The seede is deuided by the place: Some fell in stonie ground, some in thornie grounde, some in the high way. So for the adiointes. Rom. 14.5. Christians are deuided by their adioynts, some are strong, some weake.

Of a Definition or setting forth of a thing.

A Definition is a reason arising of the first, which setteth downe what a thing is.

It is eyther { Perfect, or / Vnperfect.

A perfecte Definition or setting foorth of a thing, is that, which is made of the whole kinde or general, and the proper difference of that seuerall sort which is defined, where the first part is called the generall, the other the proper or speciall difference. So sinne is defined to be the going aside from the Lawe or right rule of obedience, where the going aside is the general, & the right rule of obedience is the proper difference. So the Church is a number of men in Christ Iesus, where *A number of men is the general, and in Christ Iesus, is the proper difference.*

A description or an vnperfect setting forth of a thing, doth set a thing forth by any other reason. So Iob describeth Leuiathan by his partes, his adioyntes, comparisons, similitudes, effectes. &c.

Thus much of the more artificial argumentes. Now follow the lesse artificiall.

The sixte Chapter.

Of the lesse artificial argument, called a Testimonie.

A LESSE artificial reason, is a reason arising of the first, which reasoneth not so much by his owne force, as by the power of other reasons. It is called a Testimonie or witnesse.

A testimony is eyther a { Lawe, or / Notable sentence, such as be Parables, Riddles, Prouerbes, &c. confessions, and Recordes. &c.

And they both are, either only pronounced, or written also.

Both of those sortes also may be { VVith an othe, / VVithout an othe.

And those are the generall properties of a testimonie.

His sorts are eyther of { God, called Diuine. / Man, called humane.

For

For a Law, Rom. 7. there is a law written of God, to proue that a woman may not forsake her husband as long as he liueth.

For a notable sentence. Luc. 4. 23. there is a parable, *Phisitian heale thy selfe.* So al the prouerbes of Salomon are deuine and notable sentences.

Thus much of the spring of reasons.

Nowe followeth Iudgement.

¶ THE SECONDE BOOKE

The first Chapter.

Of Iudgement.

IVdgement is the seconde parte of Logike, concerning the ordering of reasons, whereby they may be the better iudged of, which order sometimes is altered by additions, leauings out, or displacing of any thing, & this is called the hiding of Art. when it is done artificially and to good purpose.

It is eyther of { One sentence, called an Axiome, and that parte is called Axiomaticall. / Moe sentences.

An Axiome or sentence is that ordering of one reason with another, whereby a thing is saide to bee or not to be.

The partes of an Axiome are { The couple or bande / The partes coupled.

The couple is that which ioyneth the other partes together.

The partes coupled, are { The former. / The latter.

The former is that parte which goeth before, and is called the Antecedent.

The latter, which followeth, and is called the Consequent, as in this: *A soft answere appeaseth wrath*: where *a soft answere* being a cause, and the former part of this Axiome, is ioyned by the couple, *doth*, with the effect and latter parte, *appease anger.*

An axiome or one sentence is eyther { Affirming, or Affirmatiue. / Denying, or negatiue.

An affirming axiome is, whose couple doth affirme.

Denying is, whose couple doth denie. And although in our english tongue Deniall is set after the bande, yet in reason and in other tounges, it goeth before, and denieth the bande.

From this affirming or denying, commeth the gayinsaying or contradiction of axi-

omes, which is when the selfe same axiome is plainely and flatly affirmed and denied. As in this: *Good workes do iustifie, good workes do not iustifie.*

An axiome is true, when it is so affirmed or denied, as the thing is in deed, otherwise false.

VVhich both are eyther, { Necessary or / Doubtfull.

Necessary when the axiome is true or false without exception: yet to a general axiome to make it necessarily true, exception is to bee added: as *whosoeuer putteth away his wife, except for the case of fornication, committeth adulterie.*

Doubtful, when the trueth or falshood is vncertayne. which is called a contingent axiome. As:

God is good. is necessarily true.
The Diuell is good, is necessarily false.
The godly do prosper in outward blessings. is doubtful.

And here the iudgemēt must be according to the propertie of the axiome: as, that which is necessarily true, must be absolutely graunted or affirmed: and that which is necessarily false, must be absolutely denied: and that which is dubtfull must be doutfully affirmed, or denied: or els for certaintie distinguish howe farre you denie, and how farre you graunt.

Now, when axiomes are exactly iudged, they must not onely be according to this rule of truth, but also according to the rules of rightfull placing or rightfulnesse, and wise placing, or rule of wisedome.

The rule of rightfull placing is, when reasons are placed in an axiome, according to their proper considerations, spoken of before in Inuention: as, the proper forme with the proper thing formed, the proper subiect, with the proper adiunct: the proper generall, with the proper speciall. As, *All going aside from the rule of goodnes is sinne,* which both is necessarily true, & the proper general is affirmed of the proper special. But it is contrary wise in this axiome: *The law of God is perfect.* For perfectnes is cōmon to many other things, as to God and his creatures in their first creation.

VVise placing, is whē reasons which may be equally affirmed or denied one of the other, are so placed, as that which is best known be in the first place, as in the placing of reasons, the cause must be before the effect, the subiect before the adioint, &c. As, *All going from the rule of godlinesse, is sinne,* is wisely placed, because the proper generall is set before the proper special, which is, as it may be turned, *All sinne is going from the rule of righteousnes,* it is truly and rightly placed, but not according too this exact rule, for the proper speciall, not so manifest as the proper generall, is notwithstanding set before, which yet. 1. *to.* 5. is placed according to this rule. *All vnrighteousnes is sin.*

The seconde Chapter.

THE sortes of an axiome is eyther { Single, called Simple. / Double, called compounde.

A single axiome is an axiome, whose bande is noted out by *is*, or *are*, or some such like. VVher this is to be marked, that in the exact placing of this axiome, nothing els must bee in the second part, but that whereof the first is affirmed or denied: as in this example: *Euery sin is to bee blamed:* this is a simple axiome, and exactly placed. But *euerie man is lying to be blamed:* is not exactly placed. And in this kinde of axiome, all ar-

guments,

gumentes, except diuers, and comparisons, and distributions may bee coupled, so that the agreeable bee alwayes affirmed, and the disagreeable be alwayes denied. As, *God doth iustifie*, where the cause and the effecte are coupled together. *Euery manne is a lyar*. VVhere the subiecte and the adiunct are coupled together. *God cannot lie*: where we see that two contrary arguments are coupled togither. Ioh. 1. *In the beginning was the woorde*: Heere the partes are turned: for it must bee thus vnderstood: The worde was in the beginning. So, *God is in deede true*: there *in deede* aboundeth, Colloss. 2. 22. *All which perishe in the vse, according to the commaundements of men*, here *prescribed*, according to the commaundementes of menne, or some suche thing must bee vnderstoode. So Iohn 1. 21. *No*. meaning I am not the Prophet, where both antecedent and consequent is wanting.

The single axiome { Generall. / Speciall. } is eyther

Generall is, when the latter part is generally referred or attributed to the former. As, *All men are lyars*.

Speciall is, when the latter part is specially attributed to the former.

Speciall is eyther { Particular. / Proper. }

Particular is a speciall, when the latter part is referred to some of the former, but without certaine limitation: as, *Some men are alreadie turned back vnto Satan*. VVhere the contradiction must be a generall negatiue axiome: as, No men turned vnto Sathan. Also, *Some men haue faith*: No man hath faith.

Proper is, when the latter part is referred to the former being one singuler or proper thing: As, *Paule is the Apostle of Iesus Christe*: whose contradiction is, *Paule is not the Apostle of Christ*.

Thus much of a single axiome.

Nowe followeth the double or compounde.

A double or compound axiome is, whiche is made of diuers single axiomes, whose band or couple is noted out with *and*, or *if*, *although*, *&c*. which ioyn sentences togither, and are commonly called coniunctions.

Here the turning of parts is very common and to be marked, & especially because of the forme of proving which shall follow: as, *If thou keepe my Sabboth, I will blesse thee*. Esay. 58. 13. 14. which must be thus turned, if one will bring it to this certain forme of proofe, *If I will blesse thee, thou must keepe my Sabboth, but thou doest not: Ergo*.

Also a compounde axiome according to the nature of his coniunctions,

It is eyther { Gathering, or congregatiue. / Seuering, or segregatiue. }

A gathering or congregatiue axiome is, which by such bands or coniunctiõs coupleth together the agreeable and disagreeable arguments, affirming the one, and denying the other.

The gathering axiome is eyther { Coupling or copulatiue. / Knitting or connexiue. }

Coupling or copulatiue is that, whose band or couple is, *and also, &c*. Iames, 3. 17. *The wisedome that is from aboue, is first pure, then peaceable, and gentle, and easie to be intreated, and ful of mercy and good workes, &c*.

The true iudgement of this copulatiue axiome, dependeth vpon the truth of euerie particular part. For if all the partes be true, it is a true axiome: If one only be false, is a false axiome.

Hereunto may be referred the full comparisons and the similitudes, as, Looke what number of starres there be in the heauens, *so many in number shall thy seede bee*: saide God to Abraham. VVhose contradictions, are the denial of euery part.

A knitting or connexiue axiome is, whose couple is, *If*, as, *if you were the children of Abraham you woulde do the workes of Abraham*. VVhose contradiction is, If the first be, yet the seconde doth not followe. So that when we iudge this axiome to bee true, wee must iudge the partes to be truly and necessarilye knit together. VVhiche may be though the partes be both false: as in this example: The Iewes neither were Abrahams children, neither did the workes of Abraham. This axiome is doubtfull, when the parts and the folowing are doubtfull: As Paule in the shippe: *If you obey my counsell, you shall not perishe*. Hitherto must be referred the bande which is expressed by the woorde of time: as, *VVhen wee were Gentiles, we liued according to the flesh*. Also, *when I was a childe, I spake as a childe*.

A seuering or segregatiue axiome is, whose couple or coniunction is seuering, and therefore is fittest to dispose the disagreeable arguments.

It is eyther { Discerning, or discretiue. / Disioyning, or disiunctiue.

Discerning is, whose couple or coniunction is discerning. Therefore of disagreeable argumentes it is fittest to dispose the diuers. As, although Esau sought the blessing through teares, yet hee found no place to repentance: whose contradiction is the deniall of the principall coniunction, as, not although. This axiome is iudged to bee true and wittie, when as the partes be not onely true, but also diuers: otherwise it is iudged false or ridiculous: as although a man be a foole, yet he wanteth wit.

The disioyning or disiunctiue axiome, is whose couple or coniunction is disioining as, Rom 14.4. *Euery one standeth or falleth, &c.*

Here the contradiction doth not necessarily make the partes true or false: For the disiunction may be true, although the parts seuerally considered be doubtfull: As *eyther Peter was at Rome, or not*. VVhere we see the disiunction to be necessary though the partes be doubtfull.

Thus much of the Iudgement of one sentence or axiome.

Now followeth of moe sentences or axiomes.

The fourth Chapter.

THE iudgement of moe Axiomes is, when one axiome is inferred one vpon another, or drawen one out of another.

It is eyther { A certaine frame of prouing, called a Syllogisme. / Or a plaine and perfect way of handling any thing, called Methode.

A frame of prouing or Syllogisme, is that placing of an argument found out, with a question in three Axiomes, where the two first being graunted, the thirde doth necessarily follow. Therefore when an axiome is doubtfull, it is made a question, and for proofe of the truth, we must inuent a third reason, and place it with the question after the forenamed order.

The partes of a Syllogisme are, { Former, or antecedent. / Latter or consequent.

The

The former or antecedēt, is that vpon which the conclusiō is inferred or brought in.

It hath two partes, { The propounder or propoſition. / The applier or aſſumption.

The propoſition is the firſt part, wherein at the leaſt the latter part of the queſtion is placed with the reaſon found out.

The aſſumption is the ſecond part which is taken out of the propoſition.

The latter part or concluſion is that part which is inferred vpon the antecedent, concluding the queſtion in this ſort:

Euery ſinner is ſubiect to condemnation,
Euery man is a ſinner. Ergo
Euery man is ſubiect to condemnation.

In this example we ſee firſt, that the concluſion ſtanding vppon two argumentes, the ſubiect and adiunct, is made a queſtion: and by the third argument, *Sinner*, the affirmatiue is proued true, by the fit placing of it in theſe three axiomes, wherin at leaſt the laſt part of the queſtion is placed in the propoſition.

Here marke that if any part be wanting, it is called the kinde of an imperfect Sillogiſme, which is called an Enthimeme, or an holding in the minde. If any thing bee added more then the axiomes vſually placed in a Sillogiſme, it is called a proſillogiſme, or an addition to a Sillogiſme, or ſeconde proofe. The partes of a Sillogiſme are oftentimes diſorderly placed, as in this example, where the Apoſtle proueth that wee are iuſtified by faith:

Eyther we are iuſtified by faith, or by the workes of the lawe,
But not by the workes of the lawe: Ergo
By faith.

Here the propoſition is wanting: the aſſumption is found in the 20. verſe of the 3. Chap. the concluſion in the 22. verſe, and in the ende of the 20. verſe there is a proſyllogiſme or ſecond proofe, wherby the aſſumption is proued: as thus: *By the Lawe commeth the knowledge of ſinne: Therefore we are not iuſtified by it.*

The fifte Chapter.

OF Sillogiſmes, ſome are ſimple or ſingle, others are compound or double.

The ſimple is that wherein the latter part of the queſtion is placed in the propoſition, and the former part in the aſſumption.

This is ſayde to be affirmatiue, when that all the parts doe affirme: negatiue when that al the partes do denie. General where the concluſion & propoſition or aſſumption be generall: ſpecial, when one of them onely is generall: proper, when both of them are proper.

There are two ſortes of a ſimple Sillogiſme. { The one more plaine. / The other more artificiall.

A more plaine is, whoſe order of placing is more plaine then the reſt, and it is, whē the reaſon found out to proue a particular queſtion, goeth before in both parts, and is affirmatiue in the aſſumption.

All our fathers had the ſame Sacraments in ſubſtance.
Many of the Fathers were not ſaued, therefore ſome were not ſaued that had the Sacramentes in ſubſtance.

The propoſition is in the 1. of the Cor. the 10. The Aſſumption, verſ. 5. which ſorte of ſimple Sillogiſmes, becauſe of the plainnes of it, is very ſeldom foũd ſet forth in al his partes, but moſt commonly in this order: The argument being put for an exãple.

Some putting awaye good conſcience, haue made ſhipwracke of faith, as Alexander and Hymeneus. 1. Tim. 1.

The affirmatiue generall.

All the iuſtified ſhalbe ſaued:
All the iuſtified ſhal raigne with Chriſt: Therefore
Some that raigne with Chriſt, ſhalbe ſaued.

The negatiue with the propoſition generall.

No hypocritical caller vpon God ſhalbe ſaued:
Al hypocritical callers vpon God, ſay, Lorde, Lorde, Therefore
Some that ſay, Lord, Lord, ſhal not be ſaued.

Affirmatiue ſpecial:

Some who fel in the wildernes, heard the word.
Al who fel in the wildernes, tempted God, Therefore
Some that heard the word, tempted God. Heb. 6. 3.

Negatiue ſpecial is:

No right Papiſt is a true ſubiect:
Some right Papiſt is a Ieſuite: Therefore
Some Ieſuite is not a true ſubiect.

Affirmatiue proper.

Abraham beleeued God, and it was imputed to him for righteouſnes
Abraham was a man, Therefore
Some man beleeued, and it was imputed to him for righteouſnes.

Negatiue proper:

Paule was not condemned:
Paule was an Apoſtle. Therefore
Some Apoſtle was not condemned.

Leſſe plaine Sillogiſmes are thoſe whoſe frame of concluding is not ſo plaine: and here the propoſition muſt be alwaies general or proper, & the concluſion negatiue, if eyther propoſition or aſſumption be negatiue: and of this there are two ſortes. The firſt, where the reaſons found out doe follow both in the propoſition, and aſſumption, and muſt be denied in one of them.

The firſt generall:

Euery true Chriſtian, can iuſtifie his religion by his workes:
The diſſembling profeſſor cannot iuſtifie his religion by his workes, Therefore
The diſſembling profeſſor is no true Chriſtian.

The ſecond generall.

Euery Chriſtian loueth God:
No tranſgreſſor of the commaundement loueth God, Therefore
No tranſgreſſor of the commaundement is a true Chriſtian.

The firſt ſpeciall.

A Paſtor is not an Apoſtle:
Paule is an Apoſtle: Therefore
Paule is no Paſtor.

The ſecond ſpeciall.

An Apoſtle may preach throughout the worlde:

Archippus may not preach throughout the world.
Therefore *Archippus is not an Apostle.*

The first proper.

Iudas Iscariote was not the seruant of Christ:
Iudas the brother of Iames was the true seruant of Christ.
Therefore Iudas Iscariote was not the brother of Iames.

The second proper.

Timothie was an Euangelist:
Paule was not an Euangelist: Therefore
Timothy was not Paule.

Of the 2. sorte, Of a lesse plaine Sillogisme or more fully expressed.

In the second kinde, the reason found out goeth before in the proposition, & followeth in the assumption affirmatiuely:

The general affirmatiue.

Euery sinner is subiect to condemnation:
Euery man is a sinner: Therefore
Euery man is subiect to condemnation.

The general negatiue.

No sinner is iustified by his workes:
Euery man is a sinner, Therefore
No man is iustified by his workes.

The speciall affirmatiue.

Euery Apostle must preach the Gospell:
Paule is an Apostle. Therefore
Paule must preach the Gospel.

The special Negatiue.

No dissembler was euer approued of God:
Ananias was a dissembler. Therefore
Ananias was neuer approued of God.

The proper affirmatiue.

The Sonne of God is the true Messias:
I am the sonne of God. Therefore
I am the true Messias.

The proper negatiue.

Iohn did not denie Christ:
This Euangelist is Iohn, Therefore
This Euangelist did not denie Christ.

Thus much of the simple Sillogisme.
Now followeth the compounde.

The fifte Chapter.

THE compound or double sillogisme is, where the whole question maketh the one part of the proposition affirmed and compounded, & the argument found out maketh the other part of the proposition.

To deny any part in a cõpound Sillogisme, is to set down the cõtradiction thereof.

The compound Sillogisme is eyther { Connexiue, or knitting together. / Disiunctiue, or seuering, or disioyning.

The

The knitting together or connexiue is whose proposition is connexiue or framed with wordes which knit together sentences. This is of two sortes: The first sort is, when the former part of the proposition, is repeated affirmatiuely in the assumption, and the latter part in the conclusion.

If God doe iustifie the faithfull, no man may condemne them.
But God doth iustifie the faithfull. Ergo
No man may condemne them.

Here oftentimes the former part of the proposition maketh not the assumption, but that which is greater or of more force to conclude then it is.

If the Magistrate doe iustly hate thee for thine offences, then thou oughtest to tremble:
But God of heauen hateth thee iustly for thine offences, Therefore thou oughtest to tremble.

The same kinde of Syllogisme is framed by a worde of time, which hath the same forme with the other. As:

If, or seeing, or when we are dead with Christ, let vs liue with him:
But we are dead with Christ, therefore Let vs liue with him.

The second kinde of a knitting or connexiue Syllogisme.

The second kind of a knitting or connexiue Sillogisme is, when the consequent or latter part of the proposition is denied in the assumption, that the former also maye be denied in the conclusion. As:

If Abraham were iustified by workes, then he hath to glory with God:
But he hath not to glorie with God, Therefore
He is not iustified by workes. Rom. 4. 1.

A disioyning or disiunctiue Sillogisme.

It is that whose proposition is disioyned, and is framed after two sortes. The first doth deny one part of the propesition in the assumption, and concludeth the other in the conclusion. As:

A man is iustified, either by workes or fayth:
But not by workes, Therefore
By fayth. Or thus:
Man is iustified by Faith or workes:
But not by workes. Therefore
By faith.

The seconde frame is that which is made of a disioyned axiome, affirmed in both partes, and affirmeth one part in the assumption, that it may denie or take away the other in the conclusion as thus:

Faithful men must eyther be saued or condemned.
But they thalbe saued:
Therefore not condemned.

The same Sillogisme is also made of a coupled or copulatiue axiome being denied, because it hath the same force with a disioyned axiome.

VVe can not serue both God and Mammon.
But we serue God,
Therefore not Mammon. Or thus:
VVe cannot serue both Mammon and God,
But God:
Therefore not Mammon.

Thus much of the certayne frame of prouing or Sillogisme. Nowe followeth the plaine and perfect way of handling any thing, or Methode.

Methode

The seuenth Chapter.

METHODE is the iudgement of more axiomes, whereby many and diuers axiomes being framed according to the properties of an axiome perfectly or exactly iudged, are so ordered as that the easiest and most generall bee set downe first, the harder are lesse generall next, vntill the whole matter be so conueied, as all the partes may best agree with themselues, & be best kept in memorie.

For as we consider in an axiome truth or falshood in a Sillogisme, necessary following or not following, so in Methode the best and perfectest, the worst and troublesomest way to handle a matter.

Therfore according to this perfect way, the definition of that which is to be handeled, must be first set downe, and then the diuision of the same into the members, & the generall properties of the same, and then the diuers sortes of it, if there be anyet so proceeding vntill by fit and apt passages or transitions, the whole be so farre handeled, that it can be no more deuided.

A passage or transition is the bande of Methode, whereby one member of a diuision is ioyned to the other, which thing refresheth the Reader or hearer, and helpeth the memorie. Such is that in the Acts. 1. Chap. 1. *The first Treatie, Theophilus I haue made of all thinges which Iesus beganne to say or doo, &c.* And so goeth to the other historie of the Actes of the Apostles.

Examples heereof you may see in the distribution of the effectes, and in all other things rightly handled, and in the treatise of household gouernment following.

Nowe this Methode because it is so agreeable to reason, and easie to be practised, is for the most part followed of all writers or speakers, yet so as they may and doo according to their matter, time, place, persons, and all such circumstances, wisely alter, change, or hide the same: and then it is called the hyding or concealing, or cryptis of Method, wheras they leaue out the former orderly placing of definitions, Diuisions, and transitions, & do take in diuers repititions, declarations, makings lightsome, enlargings, or amplifications, prouings of the thing, preuenting of obiections, out goeing from the matter, called digressions, as it shall make most fit for their purpose. All which shall appeare in that which is set downe for the practise of Logike.

FINIS.

The Arte of Rhetorike, plainely ſet foorth in our Engliſh tounge, eaſie both to be vnderſtoode and practiſed.

RHETORIKE is an Arte of ſpeaking finely.

It hath two partes, { Garniſhing of ſpeech, called Eloquution. / Garniſhing of the maner of vtterance, called Pronunciation.

Garniſhing of ſpeeche is the firſt part of Rethorike, whereby the ſpeach it ſelfe is beautified and made fine.

It is eyther { The fine maner of wordes, called a Trope. / The fine ſhape or frame of ſpeech, called a figure.

The fine maner of wordes is a garniſhing of ſpeech, whereby one word is drawē from his firſt proper ſignification to another, as in this ſentence: *Sinne lyeth at the dores*: where *ſinne* is put for the puniſhment of ſinne adioyned vnto it: *lyeth at the dores* ſignifieth at hand, as that which lyeth at the dores, is readie to bee brought in.

This changing of words was firſt found out by neceſsitie, for the want of words, afterward confirmed by delight, becauſe ſuch wordes are pleaſaunt and gracious too the eare. Therefore this change of ſignification muſte bee ſhamefeſt, and as it were maydenly, that it may ſeeme rather to be led by the hand to another ſignification, thē to be driuen by force vnto the ſame: yet ſometimes this fine manner of ſpeech ſwerueth from this perfection, and then it is.

Eyther { The abuſe of this fine ſpeech, called Katachreſis, or / The exceſſe of this fineſſe, called Hyperbole.

Be not too iuſt, nor too wicked, which ſpeech although it ſeeme very hard, yet it doth not without ſome fineneſſe of ſpeech vtter thus much. *That one ſeeke not a righteouſnes beyond the lawe of God, and that when none can line without all ſinne, yet that they take heede, that ſinne beare not dominion ouer them*: As. *My teares are my meate day and night. Thoſe that hate mee are moe in number then the haires of my head:* Both whiche doe vtter by an exceſſe of ſpeeche, a great ſorrow, and a great number of enemies.

The abuſe of ſpeech is when the chaunge of ſpeech is harde, ſtraunge, and vnwonted, as in the firſt example.

The exceſſe of ſpeech is, when the chaunge of ſignification is verye high and lofty as in the ſecond example. And Pſal 6.7.

But the excellencie or fineneſſe of wordes or Tropes is moſt excellent, when diuers are { Shut vp in one, or / Continued in many.

An example of the firſt ſort is in the 2. King. *I pray thee let me haue a double portion of thy ſpirite*: where by *ſpirite* is meant the gift of the ſpirite, and by *thy ſpirite* the giftes of the ſpirite like to thine.

The continuaunce of Tropes called an Allegorie, is when one kinde of Trope is ſo continued: as, Looke with what kinde of matter it be begunne, with the ſame it be ended. So in the 23. Pſalme, *the care of God towardes his Churche, is ſet foorth by the woordes proper to a ſhepheard.* So in the whole booke of Canticles, *the ſweete conference of Chriſte*

and

and his Church, is set downe by the wordes proper to the husbande and the wife. So old age is set downe by this garnishing of speech. Eccle. 12.5.6.

Hitherto of the properties of a fine maner of wordes, called a Trope.

Now the diuers sortes do follow.

They are those which note out { No comparison and are with Some comparison } { No respect of Diuision, Or Some respect.

The first is double { The change of name called a Metonymie. The mocking speech called an Ironie.

The chaunge of name is where the name of a thing, is put for the name of a thing agreeing with it.

It is double, { VVhen the cause is put for the thing caused, and contrariwise. VVhē the thing to which any thing is adioined, is put for the thing adioyned, and contrariwise:

The change of name of the cause is when { The name of the maker or the matter. } { is put for the thing made.

Of the maker, when the finder out, or the authour of the thing, or the instrument whereby the thing is done, is put for the thing made. So *Moses is put for his writinges.* So *Loue is put for liberalitie, or bestowing benefites the fruite of loue.* So *faith the cause is put for religious serning of God, the thing caused. Rom.* 1. *So the tounge the instrument of speeche, is put for speech it selfe, Rule thy tongue. Iames* 3.

Of the matter: *Thou art dust, and to dust shalt thou returne, that is, one made of dust.*

Now on the other side, when the thing caused or the effect is put for any of these causes. *So the Gospel of God is called the power of God to saluation,* that is, the instrument of the power of God. *So Loue is saide to be bountifull, because it causeth one to bee bountifull. S. Paule saith, The bread that wee breake, is it not the communion of the body and blood of Christe, that is an instrument of the communion of the body of Christe. So the body is said to be an earthly tabernacle, that is, a tabernacle made of earth.*

The change of name or Metonymie, where the subiect or that which hath any thing adioined, is put for the thing adioined or adioynt. So *the place is put for those or that in the place. Set thine house in an order,* that is, thy houshold matters: *It shalbe easier for Sodome and Gomorra,* that is, the people *in Sodome and Gomorra. So Moses chaire is put for the doctrine taught in Moses chaire. So all Iericho and Ierusalem came out,* that is all the men in *Iericho and Ierusalem. So before, sinne was put for the punishment of sinne. Let his blood rest vpon vs and our children,* that is the punishment which shall followe his death. So Christ said: *This is my body,* that is, a signe or sacrament of my body. *This wine is the newe testament in my blood,* that is, a signe or seale of the new testament in my blood. So Iohn saith. *Hee sawe the spirite descending in the likenesse of a Doue,* that is, the signe of the spirit.

On the other side, the adioint is put for the thing to whiche it is adioyned. As, *Christe is called our hope.* 1. Tit. that is, on whom our hope did depende. So, *wee are iustified by faith,* that is by Christ applied by faith. So, *Loue is the fulfilling of the law,* that is, those thinges to which it is adioyned. *Hope for the thinges hoped for. Rom.* 8.28. So in the Epistle to the Ephesians. *The dayes are euil,* that is, the manner, conuersation, and the deedes of men in the dayes.

Hytherto of the Metonimie or change of name.

Now followeth the mocking speech or Ironie.

The ſecond Chapter.

THE mocking Trope is, when one contrarie is ſignified by another, as God ſaid, *Man is like to one of vs.* So Chriſte ſaith: *Sleepe on*, and yet by and by, *Ariſe, let vs go.* So Paule ſaith, *You are wiſe, and I am a foole.*

This Trope is perceiued either by the contrariety of the matter or the manner of vtterance, or both: So Elias ſaide to the Prophets of Baal: *Crie aloude, &c.* So the Iewes ſaid vnto Chriſte: *Hayle king of the Iewes.*

Hitherto appertaineth the paſsing by a thing, which yet with a certaine elegancy noteth it. So Philemon. 19. *That I ſay not thou oweſt thy ſelfe vnto me.*

Hitherto of the fineſſe of wordes which reſpect no diuiſion.

Now followeth that which reſpecteth diuiſion, called Synechdoche.

A Synechdoche is when the name of the whole is giuen to the parte, or the name of the part to the whole.

And it is double, { When the whole is put for the member, and contrarily. / When the generall or whole kinde is put for the ſpeciall, or ſome ſort, and contrarily.

So *S.* Iohn. *Not only for our ſinnes, but for the ſinnes of the whole worlde.* So *righteouſneſſe*, a member of *goodneſſe*, is put for all *goodnes.* So *vnrighteouſnes* is put for all maner of *ſinnes.*

Examples of the ſecond ſort, as theſe: So *Iſrael* is put for *thoſe of Iuda ſometimes.* So *nations for the Heathen*, *A miniſter of Chriſt, for an Apoſtel of Chriſte.* Rom. 1. *A miniſter put for a diſtributer.* Rom. 12.

On the other ſide, one ſort or ſpeciall is put for the whole ſorte or generall in the examples following. In the Lords prayer *Bread* one helpe of life is put for all helps: *This day*, one time for al times. So Salomon ſaith, *The thing of the day in his day*, that is, the thing of the time in his time.

So ſometimes leſſe is ſpoken, and yet more is vnderſtoode, which is called diminution or *Meioſis*, as, *I am*, ſaith, *to him that knoweth howe to doe well and doth not, it is ſin*, that is, a great ſinne. So our Sauiour Chriſte ſayth, *If they had not knowen, they had had no ſinne*, that is, no ſuche greate ſinne as they haue nowe. Lykewiſe the denyal by compariſon. So Salomon ſayeth, *Receiue my woordes and not ſiluer*, that is, my wordes rather then ſiluer. So Paule ſaith, *I was ſent to preach, and not to baptiſe*, that is, not ſo muche to baptiſe as to preach.

Hitherto of the fineneſſe of woordes, which note out no compariſon. Now followeth the fineneſſe of wordes which noteth out compariſon called a Metaphor.

The third Chapter.

A Metaphor is when the like is ſignified by the like: as, 1. Cor. The Apoſtle ſaith. *Doctrine muſte bee tryed by fier*, that is the euidence of the worde ſpirite trying doctrine as fire doth metals. So Chriſte is ſaid to *baptiſe with fire*, where *fire* is put for the power of the holy Ghoſt purging as fier. So Chriſt ſaith, *None ſhal enter into the kingdome of God, but he that is borne of the holy Ghoſte and water.* So Paule calleth himſelfe the *Father of the Corinthes*, who ſaith that he *begat them in Chriſt.* So he calleth *Timothie and Titus his naturall ſonnes in the faith.*

Hitherto of a Trope or garniſhing of ſpeech in one worde, where the Metaphor is moſt vſuall, then the change of name, then the Synechdoche, & laſt of all the Ironie. Now followeth the fine frame or ſhape of ſpeeche, called a figure.

A fi-

A Figure is a garnishing of speech, wherein the course of the same is chaunged frō the more simple and plaine maner of speaking, vnto that which is more ful of excellencie & grace. For as in the fineneſſe of words or a trope, wordes are considered asunder by themselues: so in the fine shape or frame of speech or a figure, the apte and pleasant ioyning together of many words is noted,

The garnishing of the shape of speach or a Figure is garnishing of speach { In wordes. / In a sentence.

The garnishing of speach in wordes called *Figura dictionis*, is wherein the speache is garnished by the pleasant and sweet sound of wordes ioyned together.

This is eyther { In the measure of soundes. / In the repetition of sounds.

The measure of soundes is belonging either to { Poets, with vs called Rymers. / Orators, with vs called eloquent pleaders.

The first is the measure of soundes by certayne and continual spaces: And it is eyther { Ryme. / Verse.

Ryme is the first sort, containing a certayne measure of Sillables ending alike, and these in the mother tongues are most fit for Psalmes, songs or Sonets.

Verses are the second sort, conteining certaine feete fitly placed.

A foote is a measure framed by the length & shortnes of Syllables. For the seueral sortes whereof, as also of the verses made of them, because we haue no worthy exāples in our English tongue, we iudge the large handling of them should be more curious then necessary.

The measure of sounds belonging to Orators, is that which as it is not vncertain, so it differeth altogether from ryme and verse, & is very chāgeable with it self. Therfore in that eloquent speache you must altogether leaue ryme and verse, vnlesse you alleadge it for authority and pleasure.

In the beginning of the sentence litle care is to be had, in the middle least of all, and in the end chiefest regard is to be had, because the fal of the sentence is most marked. & therefore least it fall out to be harshe and vnpleasaunt both to the mind and eare, there must be most variety and chaunge.

Now this chaunge must not be aboue fiue syllables from the end, and that must be set downe in feet of two syllables.

And thus much of garnishing of speach by the measure of soundes, rather to giue some taste of the same to the Readers, then to draw any to the curious & vnnecessarye practise of it.

Now followeth the repeating of soundes.

The fourth Chapter.

REpetition of sounds is eyther of { The like. / The vnlike } sounde.

Of the like is eyther { Continued to the end of the same sentence. / Broken of of a diuers.

Cōtinued to the end of the same sentence is when the same sound is repeated without any thing cōming betweene, except a parēthesis that is, something put in without the which notwithstanding the sentence is ful. And it is a ioyning of the same sound, as Rom. 1. *As vnrighteousnes fornication, wickednes.* And in the prayer of Christ, *My God, my God, from men by thine hand O Lord, from men. &c.* Psal. 17. Con-

Continued in a diuers ſentence { is either a { Redoubling, called Anadyploſis. / A pleaſaunt clyming, called Clymax.

Redoubling is when the ſame ſound is repeated in the end of the former ſentẽce, and the beginning of the ſentence following. As, Pſal. 9. 8. *The Lord alſo wilbe a refuge to the poore, a refuge I ſay in due time.* Pſal. 48. 14. *For this God is our God.* But more plaine in the 2. *As we haue heard ſo haue we ſeene in the citie of the Lord of hoſtes, in the citie of our God. God wil eſtablish it for euer.*

A pleaſant climing is a redoubling continued by diuers degrees or ſteppes of the ſame ſounds: As Rom. 8. 17. *If we be childrẽ, we be heires, euen heires of God, annexed with Chriſt.* Rom. 8. 30. *Whom he predeſtinated, them alſo he called, and whom he called, them alſo he iuſtified, & whom he iuſtified, them alſo he glorified.* Alſo Rom. 9. 14. 15.

And hitherto of the ſame ſound continued to the end.

Now followeth the ſame ſound broken of.

The fifte Chapter.

THE ſame ſound broken of is a repetition { of the ſame in the { Beginning. / In the end.

In the beginning is called Anaphora, a bringing of the ſame again. As Ro. 8. 38. *Nor death, nor life, nor Angelles, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhalbe able to ſeperate vs from the loue of God whiche is in Chriſte Ieſus our Lorde.* So likewiſe Ephe. 4. 11. *Some to be Apoſtles, ſome Preachers, ſome prophetes, ſome Euangeliſtes.* So Gal. *Nor Iewe, nor Gentil, nor bonde, nor free.* So likewiſe Hebr. 11. 1. 2.

Repetition of the ſame ſounde in the ende is called Epiſtrophe, a turning to the ſame ſound in the end. So Ezech. *Behold greater abhominations then theſe.* Lament. 3. 41. 42 *Let vs lift vp our heartes with our hands vnto God in the heauens, we haue ſinned, and haue rebelled, therefore thou haſt not ſpared.*

VVhen both of theſe are ioyned togither, it is called a coupling or Symploce. As, 2. Cor. 6. 4. to the 11. *But in al thinges we approue our ſelues, as the Miniſters of God, in muche patience, in afflictions, in neceſſities, in diſtreſſes, in ſtripes, in priſons, in tumultes, in labours. By watching, by faſtinges, by puritie, by knowledge, by ſufferyng, by kindneſſe, by the holye Ghoſte, by loue vnfayned, by the worde of trueth, by the power of GOD, by the armour of righteouſneſſe, on the right hande and on the lefte, by honour and diſhonour, by euill report and good report, as deceiuers and yet true, as vnknowen and yet knowen, as dying and yet beholde we liue, as chaſtened, and yet not killed, as ſorrowing and yet alwaies reioycing, as poore and yet make manye riche, as hauing nothing, and yet poſſeſſing all thinges.* See alſo 2. Cor. 12. 23.

Hitherto of the repetitions in the ſame place.

Now of thoſe that doe enterchange their place.

They are eyther { Epanalepſis, which ſignifieth to take backe. / Epanados, which ſignifieth a turning to the ſame tune.

The firſt is when the ſame ſound is repeated in the beginning and the ending, as *My ſonne Abſolon, my ſonne.* Sam. 19. 1.

Epanados is when the ſame ſound is repeated in the beginning and the middle, in the middle and the ende, as Ezech. 35. 6. *I will prepare thee vnto blood, and bloode ſhall pur-*

sue thee: except thou hate blood, euen blood shall pursue thee. And 2. Thes. 2. *So that he that doth sit as God, in the temple of God, sheweth himself that he is God.*

Hitherto of the repetition of those soundes which are alike.

Now of those that are vnlike.

The sixte Chapter.

Vnlike are { A smal chaunging of the name, as Paronomasia. / A smal chaunging of the ende or case, as Polyptoton.

A small chaunge of name is, when a worde by the chaunge of one letter or Syllable, the signification also is changed, As, *Patience, experience,* Rom. 5. 4. 19. *We walke after the flesh, not warre in the flesh. So by honor and dishonor, as vnknowen, and yet knowen.*

A smal chaunging of the ende or case, is when wordes of the same beginning rebound by diuers ends: *Christ being raised from the dead, dieth no more, death hath no more power ouer him. He that doth righteousnes is righteous. If ye know that he is righteous, know ye that he that doth righteously, is borne of him.* And of both these there are manye in the Scripture, but the translations cannot reach them.

Hitherto of the garnishing of the shape of speach in words.

Nowe followeth the garnishing of the shape of speach in a sentence.

The seuenth Chapter.

Garnishing of the frame of speache in a sentence, is a garnishing of the shape of speach, or a figure, which for the forceable mouing of affectiõs, doth after a sort beautifie the sence and very meaning of a sentence. Because it hath in it a certain manly maiesty, which farre surpasseth the softe delicacy or daintines of the former figures.

It is eyther the garnishing of speach { Alone. / with others.

The garnishing of speach alone, is when as the sentence is garnished without speach had to other. And it is eyther in regarde { Of the matter. / Of the person.

In regard of the matter, is eyther { A crying out, called Exclamation. / A pulling or calling backe of himselfe, called Rouocation.

A crying out or Exclamation is the first, which is set foorth by a worde of calling out: Sometimes of wonder, As, Rom. 8. *O the depth of the iudgements of God!* Psa. 8. *O Lord, how excellent is thy Name!*

Sometimes of pity, also these wordes, *Behold, alas, oh,* be signes of this figure. As, *O Ierusalem, Ierusalem, which stonest the prophetes.* Sometimes of desperation, As, *My sinne is greater then can be forgiuen. Behold thou drivest me out, &c.* Sometimes of wishing. As, *O Lord of hoste, how amiable are thy tabernacles.* Sometimes of disdayning. As, Rom. 7. in the end. *O miserable wretch that I am, who shal deliuer me from this body of sinne!* Sometimes of mocking, as they which said to our sauiour Christ, *Art thou that, &c.*

Sometimes

Sometimes of curſing & deteſtation, as in Dauid, *Let their table be made a ſnare, & bow downe their backe alwaies.* Alſo when this Figure is vſed in the end of a ſentence, it is called a ſhooting out of the voyce or Epiphonema, as when the ſinnes of Ieſabel were ſpoken againſt, this is added at the end, *Seemed it a litle to her to doe thus and thus?*
So after the high ſetting forth of the name of God, Dauid ſhutteth vp his praiſe with this: *Bleſſed be his glorious name, and let al the earth be filled with his glory.* Sometimes here is vſed a certaine liberty of ſpeach, wherein is a kinde of ſecrete crying out: As, Pet. 3. Act. ſaith: *Ye men of Iſrael heare theſe words.* And Paul. 1. Cor. 11. *VVould to God you could ſuffer a litle my foolishnes, and indeede ye ſuffer me.*

Thus much of crying out.

Now followeth the Figure of calling backe, or reuocation.

Reuocation is when any thing is called backe, and it is as it were a coolinge and quenching of the heate of the exclamation that went before.

And this is eyther { A correction of ones ſelfe, called Epanorthroſis. / A holding of ones peace, called Apoſiopeſis.

Epanorthroſis is correction, whē ſome thing is called back that went before: as *Paul correcteth his doubtfulnes of Agrippa* his beliefe, when he ſaith, *Beleeueſt thou King Agrippa, I know thou beleeueſt.* Paul. 1. Cor. 15. *I laboured more aboundantly then they all, yet not I, but the grace of God in me.*

A keeping of ſilence or Apoſiopeſis is when the courſe of the ſentence begon is ſo ſtayed, as thereby ſome part of the ſentence not being vttered, may be vnderſtood. So our Sauiour Chriſt ſaith, *My ſoule is heauy: what shal I ſay.* Iohn. 12. 27.

Thus much of a Figure garniſhing the ſpeach alone in regard of the matter.

Now followeth the garniſhing of the ſpeach alone in regard of the perſon.

The eight Chapter.

GArniſhing of the ſpeache alone in regard of the perſon is double.

Eyther in { Turning to the perſon, called Apoſtrophe. / Feyning of the perſon, called Proſopopeia.

Apoſtrophe or turning to the perſon, is when the ſpeach is turned to another perſon, then the ſpeach appointed did intēd or require. And this Apoſtrophe or turning is diuerſly ſeene, according to the diuerſitie of perſons. Sometimes it turneth to a mans perſon. As Dauid in the 6. Pſalme, where hauing gathered argumentes of his ſafetie, turneth haſtily to the wicked, ſaying, *Away from me al you workers of iniquitye, for the Lord hath heard the voyce of my petition.*

Sometimes from a man to God, as Pſal. 3. Dauid being diſmayed with the number of his enimies, turneth himſelfe to God, ſaying: *But thou Lord art my buckler, &c.*
Sometimes to vnreaſonable creatures without ſenſe. Eſai. 1. Eſai. 20. 1.

Proſopopeia or a Feyning of the perſon is whereby we doe feyne another perſon ſpeaking in our ſpeach, And

It is double { Imperfect. / Perfect.

Imperfect is when the ſpeach of another perſon is ſet down lightly and indirectly. As in the Pſal. 10. Dauid bringeth in the wicked, *VVho ſay vnto my Soule, Flie as the birde vnto your hill.*

A perfect

A perfect Prosopopeia is when the whole feyning of the person is set downe in our speech, with a fitte entring into the same, and a leauing it of. So VVisd. Pro. 8. VVhere the entrance is in the first verses, her speach in the rest of the Chapter.

Hitherto of the figures of sentences concerning one speaking alone.

Now follow the other which concerne the speeches of two.

The 9. Chapter.

THEY which concerne the speaches of two, are eyther { In asking. / In answering.

That of asking is eyther { In deliberation. / In preuenting an obiection.

Deliberation is when we doe euer nowe and then aske as it were reasons of our consultation, whereby the minde of the hearers wauering in doubt, doth set downe some great thing.

This deliberation is eyther { In doubting. / In communication.

A doubting is a deliberating with our selues, as Paul. 1. Philip. 22. doubting whether it were better to die then to liue, he garnisheth his speech on this manner: *For I am greatly in doubt on both sides, desiring to be loosed, and to be with Christ which is best of all: neuertheless to abide in the flesh is more needful for you.*

Communication is a deliberation with others. Gal. 3. 1. 2. *O foolish Galathians, who hath bewitched you, that you should not obey the trueth, to whom Iesus Christ before was described in your sight, and amongst you crucified: This only woulde I learne of you, Receiued you the spirite by the workes of the law, or by the hearing of the worde preached?*

And hitherto of the figure of speech betweene two called deliberation.

Now followeth the figure of speech betweene two called the preuenting of an obiection, or occupation.

Occupation is when wee doo bring an obiection, and yeeld an aunswere vnto it: Therefore this speech betweene two in the first part is called the setting downe of the obiection or occupation: in the latter Part, an answering of the obiection or the subiection: as Rom. 6. *VVhat shall we say then? Shall wee continue still in sinne, that grace may abounde?* In which wordes is set downe the obiection, the aunswering in these wordes: *God forbid.* And here this must be marked, that the obiection is many times wanting, which must be wisely supplyed by considering the occasion and answere of it: As, 1. Tim. 5. *They will marry, hauing condemnation.* Now least any might say, what, for marying? He answereth: No, *For denying their first faith.*

Hitherto of the figures of asking.

Now followeth the figures of answering.

They are eyther in { Suffering of a deede, called permission. / Graunting of an argument, called concession.

Suffering of a deed or permision is, when mockinglie we giue libertie to any deed, being neuer so filthie, as Reuel. *Let him that is filthie, be filthie still.* And 1. Cor. 14. *If any be ignorant, let him be ignorant.*

Conceſion or granting of an argument is, when an argument is mockingly yeelded vnto, as, Eccle. 11. *Reioyce young man in thy youth, and let thy heart cheare thee in the dayes of thy youth, and walke in the wayes of thy hearte, and in the ſight of thine eies: but knowe that for all theſe thinges God will bring thee to iudgement.*

¶ Hitherto of the firſt part of Rhetorike of the garniſhing of ſpeech: the ſeconde part which is the garniſhing of vtterance, becauſe it is not yet perfect (for the preceptes for the moſt part pertaine to an Oratour) which when it ſhalbe perfect, it ſhall eyther onely conteine common preceptes for the garniſhing of vtterance in all, or alſo proper preceptes for the ſame in Magiſtrates, Ambaſſadours, Captaines, and Miniſters, therefore vntill it be ſo perfected, we think it vnneceſſarie to be tranſlated into Engliſh.

Although the rules of Sophiſtrie bee needeleſſe for them that bee perfect in Logike: yet becauſe the knowledge of them bringeth ſome profite to young beginners, both for the readie aunſwering of the ſubtill arguments, and the better practiſing of Logike and Rhetorike, we haue thought good to turne it into the Engliſh tounge.

Sophiſtrie is the feined Art of Elenches, or coloured reaſons.
A colourable reaſon, or Elenche, is a ſhewe of reaſon to deceiue withall.

It is either { VVhen the deceit lyeth in the wordes.
{ In the default of Logike called a Sophiſme.

In wordes is either { VVhen the deceit lyeth in one worde.
{ In wordes ioyned together.

In one worde is eyther { The darkneſſe of a worde.
{ The doubtfulneſſe of a worde.

The darkneſſe of a worde, or an inſolencie deceiueth, when by a reaſon the meaning is not vnderſtood, whether the ſtraungeneſſe be through the oldneſſe, newneſſe or ſwelling vanitie of the wordes, and of the laſt ſorte is that ſpoken of in 2. Pet. 2. 18.

By this fallacian the Papiſtes conclude, the fathers to be on their ſide, for deſeruing by good workes.

VVhoſoeuer ſaith mans merites are crowned, they ſay mens workes doe deſerue.
But the fathers ſay, mans merites are crowned,
Therefore the fathers ſay, mans workes deſerue.

VVhere *Merites* is an olde worde, put for any workes done vnder the hope of reward, whether it come by deſart or freedome of promiſe.

Doubtfulneſſe of a worde is either { Likeneſſe of name, called Homonymia.
{ By a Trope or fineneſſe of ſpeech.

The likeneſſe of name, or Homonimia, is when one worde is giuen to ſignifie diuers thinges: As,

He that beleeueth ſhalbe ſaued:
The hypocrites to whom our Sauiour Chriſt would not commit himſelfe, beleeued:
Therefore they ſhalbe ſaued.

VVhere

where faith doth note out both a iuſtifiyng faith, and a dead faith.

Doubtfulnes by a Trope, is when a worde is taken properly, which is meant figuratiuely or contrarily. As:

That which Chriſt ſaith is true:
Chriſt ſaeith that bread is his body.
Therefore it is true.
VVhere by body is meant the ſigne or Sacrament of his body.

Vnto the firſt a perfect Logician would anſwere, that the propoſition is not an axiome neceſſarily true, according to the rule of truth, becauſe of the doubtfulnes of the old and new ſignification of *merite*. And if the worde be farre worne out of vſe that it be not vnderſtood, then the anſwere muſt be, I vnderſtand it not, or put your axiome in plaine wordes.

To the ſecond, he would anſwere, that the propoſition or firſt part is not according to the rule of righteouſnes, becauſe the proper ſubiect and adioynt are not ioyned togither: which if it were, it ſhould be, *VVho ſoeuer hath iuſtifying faith, or beleeueth ſincerely, ſhalbe ſaued*, and then the aſſumption being in the ſame ſence inferred, is falſe.

Vnto the third he would aunſwere, that the aſſumption is not neceſſarily true, becauſe if the word *Body* be taken properly, it is not then true that is ſet downe, but if it be taken figuratiuely, it is true, & therfore would bid him make the aſſumptiō neceſſarily true, and then ſay, Chriſt ſaieth in proper wordes, *It is my body*, and then it is falſe.

Hitherto of the fallacians in ſingle words.

Now of thoſe ioyned together.

It is eyther { Amphibolia, or the doubtfulneſſe of ſpeech.
{ Expoſition, or vnapt ſetting downe of the reaſon.

The firſt is when there is doubtfulneſſe in the frame of ſpeech, as thus: *If any obey not our worde by a letter, note him:* where ſome referre, *by a letter*, to the firſt part of the ſentence and ſome to the latter, where the ſignification of the word and right pointing doth ſhew, that it muſt be referred to the firſt.

The anſwere is, that the right and wiſe placing of the ſentence is peruerted.

Vnapt ſetting downe of the reaſon, is when the partes of the queſtion and the reaſons intreated is not ſet downe in fit words: as,

All ſinne is euill:
Euerie childe of God doth ſinne.
Therefore euery childe of God is euill

Heere the anſweare according to Logike, is that the aſſumption doth not take the argument out of the propoſition, but putteth in another thing, and ſo it is no right frame of concluding, as appeareth by the definition of the aſſumption.

Hitherto of the deceites of reaſon which lie in wordes.

Now of the default of Logike, called Sophiſme.

It is eyther { Generall.
{ Speciall.

The generall are thoſe which cannot be referred to any part of Logike.

They are eyther { Begging of the queſtion, called the petition of the principle.
{ Bragging of no proofe.

Begging of the queſtion is when nothing is brought to prooue, but the queſtion;

or that which is as doubtfull: As,

That righteousnes which is both by faith and workes, doth iustifie:

But this righteousnesse is inherent righteousnesse. Ergo

Here the proposition in effect is nothing but a question.

If together with the blood of Christe we must make perfect satisfaction for our sinnes, before wee come to heauen:

Then there must bee purgatorie for them that die without perfect satisfaction.

But the first is so. Ergo. where the argument they bring is as doubtfull, & needeth as much proofe as the question.

The answere is this out of the definition of the Syllogisme that there is no new argument inuented, therefore it cannot be a certaine frame of concluding.

Bragging of no proofe is when that which is brought is too much, called redoūding.

It is eyther { Impertinent or another matter called Heterogenium.
A vaine repetition, called Tautologia.

Impertinent or not to the purpose is when any thing is brought for a proof, which is nothing neere to the matter in hand, whereunto the common prouerb giueth answere: *I aske you of cheese, you answere mee of chauke.*

A vaine repetition is, when the same thing in effect, though not in wordes is repeated, as they that after long time of prayer say, *Let vs pray.* And this fallacian our Sauiour Christ condemneth in prayer, Mat. 5. and this is a fault in Methode.

Speciall are those which may be referred to certaine partes of Logike, and they are of two sortes.

Such as are referred { To the spring of reasons, called inuention.
To iudgement.

Those referred to Inuention are, when any thing is put for a reason which is not, as no cause for a cause, no effect for an effect, and so of the rest.

In the distribution this is a proper fallacian, when any thing simply or generally graunted, thereby is inferred a certaine respect or speciall not ment nor intended: as,

He that saith, there are not seuen Sacraments, saith true:

He that saith, there are only three, saith there are not seuen:

Therefore he that saith there are three, saith true.

The right answere is, that the proposition is not necessarilie true, for there may be away to say, there are not seuen, and yet affirme an vntruth.

Fallacians of Iudgement are those that are referred to the

iudgement { of one sentence.
of moe.

Of one sentence { properties of an axiome.
eyther to the { Sortes,

To the properties, as when a true is put for a false and contrarilie: an affirmatiue for a negatiue, and contrarily. So some take the wordes of S. Iohn: *I do not say concerning it that you shall not pray,* for no deniall, when as it doth denie to pray for that sinne.

To the sortes are referred { Simple.
eyther to the { Compound.

The first when the generall is taken for the speciall, and contrarily. So the papists by this fallacian do answere to that generall saying of Paul: *Wee are iustified by faith, without the workes of the law,* Which they vnderstande of workes done before faith, when that was neuer called in doubt.

The

The fallacians which are referred to a compound axiome, are those which are referred eyther to a { Disioyned. / Knitting. / Axiome.

To a disioyned axiome when the partes indeed are not disioyned. As, *Salomon was eyther a King, or did beare rule.*

To a knitting axiome is when the partes are not necessarily knit together. As,

If Rome be on fire, the Popes chayre is burnt.

And hitherto of the first sort of fallacians referred to iudgement,

Now followeth the second.

And they be either those that are referred { To a fillogisme. / To Methode.

And they againe are { Generall. / Speciall.

Generall which are referred to the generall properties of a Sillogisme.

It is eyther when all the partes are { Denied. / Particular.

All partes denied: As,

No Pope is a Diuel:
No man is a Diuel, Therefore
No man is a Pope.

And this must bee answered, that it is not according to the definition of a negatiue fillogisme, which must haue alwayes one affirmatiue.

Al particular: As,

Some vnlawful thing must be suffered, as namely that which cannot be taken away:
The stewes is some vnlawful thing.
Therefore the stewes must be suffered.

This is answered by the definition of a speciall fillogisme, which is that hath one part generall.

The special are those which are referred to the { Simple. / Compound.

The first simple { Of the first sort. / Of the second.

Of the first sort, { More playne. / Lesse plaine.

More plaine is when the assumption is denied, or the question is not particular: As,

Euery Apostle may preach abroade:
Some Apostle is not a Pope. Therefore
Some Pope may not preach abroade.

Also:

Euery Pope is a Lord:
Some Pope may giue an vniuersal licence.
Therefore euery Lord may giue an vniuersal licence.

Lesse plaine hath one fallacian in common, when the propositon is speciall: As,

Some player is a roge:
Euery vagabond is a roge,
Therefore, euery player is a vagabond.

Alſo.

Some player is a Roge:
Euery vagabound is a player,
Therefore euery player is a Roge.

The fallacian of the firſt kind is when al the partes be affirmatiue: As,

Al Pauls Biſhops were ordeined for vnitie:
Al Archbiſhops be ordained for vnitie,
Therefore al Archbiſhops are Pauls Biſhops.

The fallacian of the ſecond kind is when the aſſumption is denied: As.

Euery puritane is a Chriſtian:
No L. Biſhop is a puritane,
Therefore, No L. Biſhop is a Chriſtian.

Hitherto of the fallacians referred to a ſimple Sillogiſme.

Nowe followe thoſe which are referred to a compounde, which are thoſe which are referred eyther { To the connexiue. / To the diſioyned.

Of the firſt ſort one is when the firſt part or antecedent is denied, that the ſecond or conſequent may be ſo likewiſe: As,

If any man haue two beneſices, he may eſcape vnpunished at the Biſhops hands.
But he may not haue two beneſices, Therefore
He may not eſcape vnpunished at the Biſhops handes.

The ſecond is when the ſecond part is affirmed, that the firſt may be ſo alſo. As,

If euery ignorant miniſter were put out of the Church, and a Preacher in his place,
we ſhould haue good order:
But we haue good order, Therefore
Euery ignorant miniſter is put out of the Church, and a Preacher in his place.

Of thoſe referred to the diſioyned, the firſt is when al the parts of the diſiunction or propoſition are not affirmed: As,

Euery ignorant miniſter is to be allowed or not,
But he is not:
Therefore he is.

The ſecond kind is when the ſecond part of the copulatiue negatiue axiome is denied, that the firſt may be ſo. As,

A non reſident is either a faithful or vnfaithfull miniſter:
But he is vnfaithful, Ergo, &c.

And thus much of the fallacians in a Sillogiſme.

The fallacian in Methode is when to deceiue withall, the end is ſet in the beginning, the ſpecial before the general, good order begon, confounded: And finally, whē darknes, length and hardnes is laboured after.

FINIS.

THE ORDER OF HOVSE-holde, described methodicallie out of the worde of God, with the contrarie abuses founde in the worlde.

THE order of an housholde called Oiconomia, is an order for the gouernment of the matters of an housholde, according too the worde of God. 1. Tim. 3-4. *which gouerneth his house well and excellently.* v Psalm. 10.1. *I will walke in the perfect way, in the vprightnesse of my soule in the middest of myne house.* VVhich declareth there is a perfect way which commeth from God only, as all perfection doth, wherein is required the vprightnesse of ones soule, and whereof he setteth downe some part afterwarde. Prou. 24.3.4. *By wisedome the house is built, and established by vnderstanding, and by knowledge the roomes shalbe filled with all precious and pleasant substance.*

Now the wisedome meant in this booke is that which is allowed of Gods word: especially when he ioyneth such blessing vnto it.

The housholde order hath two pats, { The first of these which concerne the gouernours of the familie. / The seconde of those which are gouerned in the same.

1. Tim 5.8. *If one care not for his owne, especially those of his house:* whiche sheweth an especiall rule of mutuall dutie betweene these two. Also the wisedome of the holy Ghoste, in setting downe mutuall dueties vnto them. Pro. 31. Ephes. 6. 2. *Honour thy father and thy mother, which is the first commaundement with promise.* 3. *That it may be well with thee and that thou maiest liue long on earth.* 4. *And yee fathers, prouoke not your children to wrath, but bring them vp in instruction and information of the Lorde.* 5. *Seruants, be obedient vnto them that are your masters according to the flesh, with feare and humbling, in singlenesse of your heartes, as vnto Christ.* 6. *Not with seruice to the eye, as men pleasers, but as the seruants of Christe, doing the will of God from the hearte.* Colos. 4. 20. 21. 22. 23. 24.

Those which gouerne the familie, are those superiours who haue authoritie in the same Their general and common duetie is, to order their house according to the former rule. Yet one may (being vrged by the great care of Magistracie or for such like) haue a steward, that is, one to gouerne his household, according to the rules hee prescribeth. Contrary to this is the common & whole casting off of this care, vnlesse in worldly matters. The first part of this rule is proued by these places: *I will haue the younger women to marry, and gouerne their household.* 1. Tim. 5. 14. *If one rule not his household wel how shall he care for the church?* 1. Tim. 3. 5. The example of Dauid. Psal. 101. 4. 1. *Salomons mother.* Pro. 31. 1. 2. 3. &c.

The seconde part of this rule is proued by the exampe of Abraham who hadde his elder seruant in his house, who was ouer all that he had, and to whom hee committed the waighty duetie of prouiding a wife *for his sonne.* Gene. 24. 2. *Then Abraham spake vnto the elder seruant of his household, which was ouer all that hee had, saying: Putte nowe thy hand vnder my thygh.* 3 *That I may bynde thee by an othe, by the Lorde God of heauen, and God of the earth, that thou wilt not take a wife vnto my sonne of the daughters of the Cananites amongest whom*

whom I dwell. 4. *But that thou wilt goe vnto my countrie, and to my kindred, and take a wife for my sonne Isaac.* So Ioseph in Putiphars house.

This gouernement must be performed with all comelinesse fitte for the household, which is, that agreeable fitnesse or conueniencie, which worthily becommeth the diuersitie of persons in the familie, as, superiours, inferiours, equalles: of sexe, male, female, of age, childehoode, youth, ripe age, olde yeeres: of matters, as some concerning God, som man: of time, the day, the night. For all these haue not one and the same *Rule of decencie*: Therefore the Apostle saith: *VVhich ruleth his house, which keepeth his children in subiection, with all comelinesse.* 1. Tim. 3. 4. Now as there is comelinesse peculiar to the subiection of children, so of seruauntes: and as there is comelinesse for subiection, so for equalitie: and as for behauiour of those of the house, so to those not of the house, and so likewise in all other the former respects, as shall appeare by the shyning light or eye of this generall rule in euery part of household gouernment.

Of the duties of ordering the household, by the chiefe of the same: There are 2. sorts { The first regardeth those in the household. The other, strangers or guestes comming into the same.

1. Tim. 5. 10. *If shee haue brought vp her children well: if she haue been giuen too hospitalitie.* Iob. 31. 31. *If the men of my tente haue not saide: O that some would giue vs of this flesh: we are not satisfied, because the straunger dyd not lodge abroade, I opened my doores to the wayfaring manne.* So he caused seruauntes to giue place to straungers, which sheweth this diuersitie of dueties.

Now both of these are in regarde of { Christian holinesse. The thinges of this life.

Pro. 31. 15. *Shee openeth her mouth in wisedome, and the doctrine of mercy is on her tounge.* *And rising whiles it is yet night, she giueth meate to her house, and a taske to her maides.* And in Exod. 18. 5. *And Iethro the father in law of Moyses comming with his children and with his wife vnto Moyses into that desart where he had placed his Tentes, to wit, to the Mount of God.* 6 *He said vnto Moyses: I thy father in law Iethro do come vnto thee: also thy wife and her twoo sonnes with her.* 7 *Then Moyses went foorth too meet his father in law, and bowing himselfe he kissed him, and they asked one another of his welfare: afterward they went into his Tent.* 8 *VVhere Moyses declaring vnto his father in law whatsoeuer thinges the Lorde had done vnto Pharaoh, and the Egiptians for Israel: & all that troubles which had happened vnto them in that way, from whence the Lorde hath deliuered them* 9 *Iethro reioyced for all these benefites which the Lord had done vnto Israel, because he hadde deliuered them out of the handes of the Egyptians.* 10 *And Iethro saide: Blessed be the Lorde God which hath deliuered you out of the handes of the Egyptians, and out of the handes of Pharaoh: which hath deliuered his people from vnder the handes of the Egyptians* 11 *Now I know that the Lorde is greater then all Goddes: for in that thing wherein they were proude, hee is aboue them.* 12 *Therefore Iethro the father in law of Moyses, tooke and offered sacrifices, and a burnt offering vnto God, and Aaron and all the Elders of Israel came to eate meat with Iethro Moyses his father in law, before God.* 13 *And it came to passe the next day, Moyses sitting to iudge the people, when as the people stood about Moyses from the morning of that day vnto the euening.* 14 *That the father in law of Moyses beholde all that hee did vnto the people and saide: VVhat is this that thou doest vnto this people? VVhy sittest thou alone, and all the people stand before thee from the morning vnto the euening?* 15 *Then Moyses said vnto his fa-*

his father in lawe: becauſe this people come vnto me to aske counſell at God. 16 *VVhen there is any buſineſſe betweene them, euery one commeth vnto me, that I may iudge betweene both, and I make knowen the ſtatutes of God and his lawes.* 17 *But Iethro his father in law ſaid: the thing is not good which thou doeſt.* 18 *Thou wilt altogether faint both thou and the people that is with thee, for this thing is to heauie for thee, thou canſt not performe it alone, &c.*

And this ariſeth from a double reſpect: the commoditie they receiue, and the dutie they owe to the common ſtate wherein they are: that as they haue of their children, ſeruants, gueſtes, not only bodily ſeruice & friendſhip, but that which is of conſcience, and commeth from their faith and religion, and their prayer, and the bleſſing in them Matth. 10.41. ſo they muſt giue them this double recompence.

Alſo to the common ſtate they are bound by couenant, not onely as much as in them lyeth by their houſhold gouernment to further the peace and tranquilitie of the common wealth, but alſo of religion and true holineſſe. 2. King. 11.17. Contrarie to this is, their beſt care to be moſt exquiſite in the latter, and wholy negligent in the former which is the chiefeſt: So that their adminiſtration of houſhold matters, is altogether ciuill, not religious.

For the familie, the dutie which regardeth them is to keepe them in ſubiection, for the performance of all dueties of holineſſe and religion, and for the diligent performance of workes and labours, which are fit for euery one.

1. Tim. 3.4. *VVhich may gouerne wel his houſe, whiche may keepe his children in ſubiection, with all honeſtie.* 1. Timoth. *If any bee vnblameable, the husbande of one wife, hauing faithfull children, which are not ſlaundered of ryot, either ſtubborne.* Pſalm. 101.1. *I will ſing mercy & iudgement vnto thee, O Lord wil I ſing.* 2 *I will marke (in an vpright way) when thou ſhalt come vnto me. I will continually walke in the ſoundneſſe of my minde, in the middeſt of mine houſe.* 3 *I will not ſette before mine eyes a wicked thing: I haue hated the works of them that decline, it ſhal not cleaue vnto me.* 4 *A frowarde minde ſhal depart from me: I wil not acknowledge euill.* 5 *The tounge that priuily hurteth his neighbour, I will cut out: him that is proud in his eyes, and ſwelling in his minde, I ſhal not bee able to ſuffer.* 6 *Mine eyes ſhal waite vpon the faithful of the land, that they may abide with me. He that walketh in the ſound way, ſhall miniſter vnto me.* 8 *The deceitful ſhal not dwel within myne houſe, Hee that telleth lyes, ſhal not be eſtabliſhed before mine eyes.*

Nowe for the perfourmance of this generall dutie, two ſortes are required:

which are, { Such as where they muſt commonly go before them and direct them.
{ Such as they muſt perfourme vnto them.

Gen. 35.2. *VVherfore Iacob gaue commaundement vnto his familie, and to all that were with him: Put away the goddes of the ſtraunge people, which are amongeſt you, and cleanſe your ſelues, chaunging your garments.* 3 *Afterward ariſing let vs aſcend to Bethel, that there I may make an Altar to that ſtrong God, which hearde mee in the day of my diſtreſſe, and was preſent with mee in the way wherein I went.* 4 *which when they had giuen vnto Iacob all the goddes of the ſtraunge people which were in their handes, and the earinges which were in their eares: Iacob hid them vnder that Oke which is beſide Shecem.*

VVhere we ſee that Iacob doth both inſtruct them what to do, and in the doing of theſe thinges directeth them.

Such as wherein they muſt onely goe before them and directe them, are thoſe whiche onely ought to be done iointly of the whole familie, and then the ſuperiours muſt bee there the chiefe directours of them: otherwiſe when they are abſent, they

they muſte cauſe them too bee doone: as in prayer before and after their labour, in thankeſgiuing before and after meale. Iames 5. 13. *Is any amongeſt you ſicke in minde? Let hym pray. Is any man cheereful? Let him ſing.* Pſalm 127. *Vnleſſe the Lorde builde the houſe, theyr labour is but loſte that build it: Vnleſſe the Lorde keepe the Citie, the keeper is diligent in vaine.* 2. *Let them be in vaine vnto you, which riſe betimes, which ſit downe ſlowly, whiche are fedde with the meate of ſorrowes, ſo hee giueth ſleepe to his beloued.* Pſalm. 55. 18. *In the euening and morning, and at noone dayes will I meditate and make a noyſe, vntil hee hath heard my voice.* 1. Tim. 4. 4. *For whatſoeuer God hath created is good, neither is any thing too bee refuſed, if it be taken with thankeſgiuing.* Luke 22. 17. *And he tooke the cuppe, and when he had giuen thankes, hee ſaide: Take this and deuide it amongſt you.* So Abrahams ſeruant ſaide, Gen. 24. 12. *O Lorde GOD of my maſter Abraham, cauſe I beſeech thee, that it come vnto me this day, and exerciſe this goodnes towardes my maſter Abraham.* 48. *And I bowed downe and worſhipped the Lorde, and bleſſed the Lorde God of my maſter Abraham, becauſe he had brought me by the right way, to take my maſters brothers daughter for his ſonne.* And vpon any great iudgement on the familie, church or common wealth, to direct them in faſtings and prayers, with readinges, meditations, and vſe of the worde, as may ſerue to giue eſpecial cauſe of humbling, and eſpecial cauſe of comfort fit for that worke. Heſt. 4. 16. *Goe gather togeather all the Iewes whiche are at Suſis, and faſt for mee, and neither eate nor drinke theſe three dayes, night nor day: I likewiſe and my maides wil faſt: ſo at length I wil goe in to the king, which is not according to the commaundement: and when I ſhall perish: I will perish.* Nehem. 1. 4. *And it came to paſſe when I hearde theſe wordes, I ſate downe and wept, and mourned certaine dayes, in which I faſted and prayed before the God of heauen.* 5. *And I ſaide: I beſeech thee O Lord God of heauen, moſt ſtrong God, greateſt, and chiefly too be feared: keeping couenaunt and mercy, to them that loue him and keepe his commmaundements.* 6. *Let thine eare bee attentiue, and thyne eyes be open to hearken to the whiche I pray before thee at thys time day and night for the Iſraelites thy ſeruauntes: and I confeſſe the ſinnes of the Iſraelites wherewith wee haue ſinned againſt thee: I alſo and the houſe of my fathers haue ſinned. &c.* For as it is their dutie in their owne priuate faſte to doe this by them ſelues, ſo too directe others in the ſame, when they doe it with them. Contrary too this is the vnchriſtian prophaneſſe in ſuche caſes: Alſo the vnchriſtian ſhamefaſtneſſe of ſome, and common negligence in others in theſe duties.

Such as they Muſt perfourme vnto them are duties { Of inſtruction. / Reforming.

Pro. 13. 24. *Hee which keepeth backe his rod, hateth his ſonne, but he which loueth him, doeth giue him inſtructions betimes.* Pro. 15. 32. *He which withdraweth himſelfe from inſtruction, deſpiſeth hys ſoule: but he that hearkeneth vnto rebuke, poſſeſſeth his ſoule.*

The duties of inſtruction are, that by a familiar & moſt plaine maner of teaching, they may grow in the knowledge of that truth which is according to godlines. Gen. 18. 19. *VVhen as I haue knowen him, ſhoulde I not reueale it, for this cauſe that hee may commaunde his children and houſholde after him, that they may keepe the way of the Lorde by exerciſing rigtuouſnes and iudgement, and that the Lord may perfourme vnto Abraham that which he hath promiſed vnto him.* Gen. 14. 14. *VVhen Abraham had heard that his kinſman was taken, he armed his men, inſtructed.* 318. *and followed them vnto Dan.* Deut. 20. 21.

They are for { Continuall dayly inſtruction. / That which reſpecteth the publike miniſterie.

Exod. 12. 25. 26. *Let it be therefore, when ye shal come into the land which the Lord shal giue vnto you as he hath sayde, and shal obserue this worshippe. Lette it be (I saye) when your children aske you: VVhat signifieth this worshippe vnto you? that yee saie: It is the Sacrifice the Passeouer of the Lorde, who passing by the houses of the children of Israel, in Egypte, when he slewe the Egyptians, he deliuered our families.* Exod. 13. 14. *And let it be when thy Sonne shall aske thee hereafter saying, VVhat meaneth this? that thou saye vnto him: VVith a strong hande hath the Lorde brought vs out of Egypt out of the house of seruauntes. For it came to passe when Phara shewed himselfe cruel in letting vs goe, that the Lord slewe euery first borne of men, vnto the first borne of beastes. Therefore I kill vnto the Lorde the males of all that open the wombe: but euery first borne of my children I redeeme.*

Duties for daily instruction, are { Instruction out of the Scriptures. / Instruction drawen from Gods workes.

Psalm. 87. 1. *Receyue with your eares (my people) my doctrine, inclyne your eare vnto the woordes of my mouth.* 2 *I will open my mouth in a parable, I will powre foorth hidde thinges, whiche* HAVE BIN OF OLDE TIME. 3 *VVhich we haue hearde and knowen, as our Elders haue tolde vnto vs.* 4 *VVe will not hide it from their children the after generation.* 5 *Being about to declare the praises of the Lorde, his might, and his wonders which he hath done. For he hath set a testimonie in Iakhakob, and put a lawe in Israel: which he commaunded our Elders to make knowen to their children.* 6 *That the after generation, the sonnes which should be borne, rising vppe, might declare it to their sonnes.* 7 *And they may set their hope on God, nor might forget the works of the strong God: but keepe his commaundementes.* 8 *Nor that they be not as their elders, a stubborne and rebellious generation: a generation which hath not prepared their minde, and whose spirite was not constant towards the strong God.*

Instruction out of the Scripture, is by the daily reading of the same with them, both to make them acquainted with the course of them, so that they maye marke the same for their better profiting, by the allegations of the publike ministery, and also to referre those things which are plaine and easie, or which they haue learned from the publike ministery, vnto suche playne instruction, as they instructed, may vnderstand and knowe, howe to bringe it in vse. 2. Tim. 3. 15. *Thou hast knowen the Scriptures from a child:* which cannot be spoken of a through knowledge, no nor such as belongeth to the olde men, who should be sound in faith: much lesse suche as belongeth to a Minister: but such as this, in being made acquainted with it, and caused to marke as he was able, the course of it, and to learne for vse and practise, suche as his parentes were able to note vnto him, and he fitte to receyue by daily practise. Deut. 6. 6. *And let these woords which I commaunde thee this daye, be in thy hearte.* 7 *And put them pearcingly into thy children, and speake of them, when thou sittest at thine house, when thou walkest by any waye, when thou liest downe, and when thou risest vppe.* 8 *Also bynde them for a signe vppon thine hande, and let them be for frontlets betweene thine eyes.* 9 *Briefly, write them on the postes of thine house, and on thy gates.*

Contrary to this is, first that they are vtterly negligent & ignorãt how they should doe this: Then that some presume aboue this rule, and go beyond their calling: and especially that their household is not trained by this meanes, nor made fit for the publike ministery, and to amend their liues by such Christian exercises.

Instruction drawen from Gods workes is, by applying the workes of God paste or present, to moone them the better to confidence, and trust in God, by woorkes of

his mercie: to feare to offend God, by workes of his iuſtice, and ſo to ſowe the verye ſeede of true religion and good conſcience in them. Gen. 18. 19. *VVhen as I haue known him ſhould I not reueale it? for this cauſe that he may commaund his children and houſhold after him: that they keep the way of the Lord by exerciſing iuſtice and iudgement, that the Lord may performe vnto Abraham that which he hath promiſed vnto him.*

The duetie which reſpecteth the publike miniſterie,

Double, { Firſt concerning the obteining of it.
{ The ſecond concerning the vſe of it.

Firſt concerning the obteining of it, they muſt (if it be poſſible) in their place & calling adioyne them to a ſet miniſtery, if not, to beſtow at leaſt the Sabboth dayes. yea other alſo, in ſeeking to the Miniſters and propheces of God, to heare the woord of God: This is manifeſt, firſt: *Becauſe we muſt firſt ſeek the kingdom of GOD.* whereof this is a parte Eſa. 32. 1. *Behold a King ſhall rule iuſtly, and excellent ones ſhal gouerne according to the rule, the eyes of them who ſee ſhall not winke, but the eares of them who heare, ſhal hearken: the minde of the haſtye ſhall vnderſtand knowledge, and the tongue of the ſtutterer, ſhall readilye ſpeake ſhining things. VVhen Sauiours, to wit, miniſters of the doctrine of ſaluation ſhall aſcende in the mountaine of the Lorde to iudge the mountaine of Eſau, the kingdome ſhall be to the Lorde* Hobad. 21. *Diuers adminiſtrations but one Lorde.* 1. Cor. 12. *VVe are the Embaſſadours of Chriſt, to beſeech you to be reconcyled.* 2. Cor. 5. *Secondly it is the ordinarie meanes to beget to and nourish faith in vs. Howe can they beleeue except they heare? how can they heare without a Preacher: howe can he preach without he be ſent?* Rom. 10. *He hath giuen Paſtors, and Doctours, for the gathering together of the Church the work of the miniſtery, and building them vp to a perfect age in Chriſt, that they be not as children wauering and carried about with euery winde of doctrine.* Ephe. 4. *Attend to reading exhortation and doctrine, in theſe continue, in theſe things be, for in ſo doyng thou ſhalt ſaue thy ſelfe and others.* 1. Tim. 4.

Secondly becauſe it is the greateſt bleſſing to haue it, & the greateſt plague to want it. Iere. 23. hauing threatned them that they feede not the people, he ſaith after, *I wil gather the reſt of my ſheep out of al the land whither I had driuen them, and I will bring them back vnto their ſheepcotes, where they ſhal multiply and increaſe. and I wil ſet ouer them Paſtors, which ſhal feed them: ſo that they ſhal feare no more, nor ſhalbe wanting, ſaith the Lord.* Iere. 3. *I wil bring you to Sion, where I wil giue you Paſtors after my heart who ſhal feed you with knowledge and vnderſtanding. GOD wil giue you indeed the bread of affliction & water of oppreſſion: but none of thy Teachers ſhalbe shut vp any more in a corner, but thy eies ſhal ſee thy teachers, & thy eares ſhal heare a voyce behind vs, ſaying, Here is the way, walk in it.* Eſa. 30. 20.

A famine not of bread, nor a thirſt of water, but of hearing the word of the Lord, &c.

Mat. 8. *But when he ſaw the multitude he had compaſſion on them, becauſe they were diſperſed and ſcattered abroade as sheepe hauing no shepheard: Then he ſaide, Surely the harueſt is great, but the Labourers few, &c.* VVhich ſheweth how miſerable they are which want this benefite: It alloweth alſo this duetie of ſeeking. 2. King. 4. 22. *And he ſayd, wherefore wilt thou go to him (meaning the Prophet) to day? It is neither new Moone nor Sabboth day.* VVhich ſheweth that in the ſcarcity of the preaching miniſtery, they went on thoſe dayes to the Propheres to heare the worde of God. The ſecond duetie is to cauſe them to doe that which it commanded them in the third Command. to that purpoſe. VVhich althogh it be not proper to this place, yet for the ſimpler ſort, it is thus ſet downe. Firſt, to prepare theſelues to the preaching of the word, by conſideration of Gods ordinance & promiſe, and their corruption: ſo that laying aſide all ſuperfluitie of euill, that they may with

meekneſs

meekenes receiue the word. Iam. 1. 17 Luc. 8. 8 *Take heede therefore how ye heare: for whosoeuer hath, it shalbe giuen vnto him, and who so hath not, euen that which he seemeth to haue, shalbe taken from him:* And for the Sacraments, to consider Gods institution, their ministery, his mercy in Christ, their faith, their repentance, and their wants: & so seeking the assurance of grace, of reconciliation and comfort, to come vnto the table of the Lord. 1. Cor. 11. 28. *But let euery one prone himself, and so let him eate of that bread, and drinke of that cup.* Esa. 1. 16. *Wash your selues, purifie your selues, put away the wickednes of your actions and cease to do euil before mine eies.* Esa. 66. 2. *But vpon him do I look that is poore and contrite in spirit, and trembleth at my words.* Mat. 5. 23, *Therfore if thou hast brought thy gift to the altar, and there remembrest that thy brother hath ought against thee.* 24 *Leaue there thy gift before the altar, and go thy waies: First, be reconciled to thy brother, and then come and offer thy gift.*

Secondly, in the workes themselues, with reuerence and vnderstanding to heare & receiue the word, to be touched according to the matter, and with ioy and assiurance of faith receiue solace and increase of grace by the right vse of the Sacraments, & after to call to minde & trye by the scripture thinges deliuered, and so hold fast the good and to apply the comfort of the Sacraments vnto al temptations afterward. Psa. 78. 1. *Heare my doctrine O my people, incline thine eare to the words of my mouth.* Nehe. 8. 10. *After Nehemiah said (to wit the Kings Embassador) and Ezra the Priest and Scribe, and the Leuites teaching the people, vnto al the people. This is the day sanctified vnto the Lord your God, mourne not, neyther weep: (for al the people wept when they heard the words of the law.)* 1. Thes. 1. 5, *Because our Gospel abode with you, not in speech only but also in power: both in the holy Ghost, as also with much sure perswasion, as ye haue knowen what manner of men we haue bin amongst you for your sakes.* Mat. 26. *And when they had song a Psalme, they went out into the mount Oliuet.* 1. Thes. 5. 20. *Quench not the spirit: Set not light by preaching: Trie al things: Hold fast that which is good.*

For obedience of life it behoueth them to teach them, eal on them, & see them do this which they learne, that the publike ministery and priuate vse of the word be not contemned, neglected, vnprofitable vnto them, & so god prouoked, not only agaynst their family, but also the Church of which they are. Cõtrary to this is, that men both themselues and their families, go to the publike ministery, as to a common matter, let it fall after to the ground, without any looking into the certainetie of doctrine, the power and practise of it: and some with the ministery of the worde become worse, both they and their households, then those which neuer heard it. Exod. 13. 1. *And declare vnto thy sonne in that day, saying: For this hath the Lord done these thinges vnto me, when I went out of Egypt.* 9 *So shall it be vnto thee for a signe vpon thine hand, and for a monument betweene thine eies, that the doctrine of the Lord may be in thy mouth:* to wit, *that the lord with a strong hand brought thee out of Egypt.* VVhich with the rest of the law sheweth, that at those times this must be done, and that so throughly, that this worke by this means, may be a liuely signe, and the doctrine be so vnderstood, that it may more fruitfully and liuely be communicated by conference one to another. Also Act. 10. 24. *And the other day after, they entred into Cesarea. And Cornelius waited for them, hauing gathered together his kinsemen and speciall friendes.* Nehem. 8. 13. *And all the people came to eate and to drinke, and to sende portions, and to make great ioy, because they vnderstoode those wordes which they had made knowen vnto them.* 1. King. 13. 31. *And it came to passe after they had buried him, that he gaue commaundement vnto his sonnes, saying: VVhen I shalbe dead, bury me likewise in this sepulchre, in the which that man of God is buried: place my bones beside his bones.* 33 *For surely the things which he hath foreshewed by the word of the Lord, against the altar which is in Bethel, and against al the high places which are in the cities of Samaria, shal come to passe.*

Iob the first chap, v. 5. *After it came to passe, when they had finished the dayes of the banket,*

that

that Iob sent and sanctified them, and rising earlie, he offered a sacrifice according to the number of them all. For Iob saide, *Peraduenture my sonnes haue sinned, or cursed God in their hearte. So Iob did euery of those dayes.* Which sheweth, he called on them to do their duties in sanctifiyng themselues and their families, and preparing them according to the manner prescribed.

The duties in reforming, are those duties wherby they must labour to reform euery thing amisse which is espied, for Gods glory and their good. and leaste it creepe further. Contrary to this is, that many corruptions are not accompted of, that they are winked at.

Iob. 1.5. Psal. 101.3.4.5. *I wil not set before mine eies a wicked thing. I hate the works of those that decline, it shal not cleaue vnto me. A froward mind shal depart from me: I wil not acknowleage euil. That tongue that priuily hurteth his neighbour, I wil cut out: Him that is proude in looke, and swelling in minde, I cannot suffer.*

The rule of this must be the meaning of the tenne commaundementes, whiche becaause it is necessary for the simple, though not so proper for this place, it is briefly set downe. They shall suffer none in their house vnreformed: whiche *A* either in iudgement is knowne to erre from the trueth of the word of God, or in manners, from the practise of the same. But if any *B* delight in the ignorance of God, be careless to approue himselfe as one that *C* wholly dependeth on him, loueth him, feareth him, reuerenceth him, laboureth to approoue all his wayes before him: *D* If any be giuen to Idolatrye, superstition, &c. and careth not in euery parte of the woorshippe of GOD, to followe his reuealed will: or if in the partes commaunded, hee appeare negligent and colde. *E* Or to put them to any other vse then is commaunded, or be giuen to images, superstitious monumentes, customes, occasions, or such like. If anye dishonour the Name of God, eyther *F* in the vnreuerent vsing, or abusing, or peruerting and not vsing with that preparation before, feeling at the present time, & fruice after which is prescribed, his titles, *G* worde, *H* Sacraments, *I* works. And if anye *K* prophane his Sabboth by vaine pastimes, going to playes, or giue *L* not himselfe to the exercises appointed on that day, out of the worde: *M* If anye neglect especiall dueties towardes their equalles, *N* superiour or inferiour in yeares, giftes, authoritye, as Maisters, Parentes, Magistrates, Ministers, seruauntes, children, or people. If any declare not a conscience to flee *O* euill, anger, malice, contention, quarrelling, fighting, or any hurting of the person of a man, eyther in soule or bodie; not being carefull to succour the same according to his calling: *P* If any be founde vnchaste, in bodie, wordes, countenaunce or gesture: vntemperate in dyet, in apparrel dissolute, not caring to mainteyne the contrary holines in himselfe and others: *Q* If any care not for the goodes of another man, but by falsehoode, flattery, oppression, &c. diminishe the same.

A Phil. 1.9. 10. Col. 1.10. 11.
B Command. 1. Ier. 9.24.
C Deu. 6.4.5. 12.13. He. 12.28. Gen. 17.1.
D Command. 2 Deut. 12.31. 32. Esa. 29. 13.14. Mat. 15. Col. 2.23. Psal. 119. Psal. 26.8. Act. 2.42.
E Iohn. 4.22. 2. King. 18.4. Act. 10.26. & 14.13. Exod. 33.24. Rom. 1.23. Hos. 2.17. Esa. 30.22.
F Command. 3. Mat. 5.34. Iam. 5.12. *G* Act. 9.15. *H* Gen. 4.26. Mal. 1 11.12. (prep) 2. Chro. 24.2. Eccle. 5.2. Gen. 24.5. Luc. 8.18. Eccle. 5.1. 1. Cor. 11.28. (Feeling) 2. Chro. 24.22. Iere. 4.2. 1. Thes. 5. 13. Nehe. 8.10. (Fruite) Heb. 6.16. 1. Thes. 5.20. Act. 17.11. Psal. 51.9. *K* Comman. 4. Esa 58.13. Amos 8.5. *M* Command. 5. Mark. 7.10. Rom. 13.7. Rom. 1.31.32. 1. Tim. 5.8. *N* Leui. 69.32. Iob. 32 6. Rom. 12.6.7. 1. Pet. 4.6. Col. 3.22. Thes. 5.12. 1. Pet. 5.2. *O* Command. 6. Mat. 5.21.22. Leuit. 19.17. Exod. 21.29. *P* Command. 7. Ephe. 5.3. Mat. 5.28. 1. Pet. 4. Iob. 31.1. *Q* Command. 8. Exo. 26.14.15. 1. Thes. 4.4.

R If he be negligent in increasing of his owne by honest and lawful meanes: if he mispend it in cardes, dice, gaming, &c. S If any care not to mainetaine the good name of others, but be giuen vnto vnnecessary blasing of other mēs infirmities, by lying, slandering, backbiting, taunting, &c. T V If any shewe himselfe careless to restraine the motions and entisements vnto sinne, and the lustes of the same: Then they shall vse the meanes following to redresse them.

R Comman. 9. *Eph.* 4.28. *Pro.* 28.19. *S Commā.* 10. *Psal.* 15.3. *Tit.* 3. 1. *Cor.* 13.4. *Pro.* 25.13. *V Iam.* 1.23. *Gal.* 5.24.

The dueties which are to be applied to this rule, are these. { Those which they must do by themselues. / Those which they must procure to bee done by others.

Iam. 5.15. *And the prayer of faith shall saue the sicke, and the Lord shal raise him vp: and if he haue committed sinnes, they shalbe forgiuen him.* As this muste bee done for him in sicknes, so in health: and as in this cause so in any other of the like nature.

The dueties they must doe by themselues must haue two properties: { They must be done with wisedom fitte for those dueties. / Paciency fitte.

VVisedome is that the causes may be throughly sifted, and soundly reproued out of the word of God. According vnto this wisedome also, vntil a fitter occasion, this duety may be let passe, & with keeping the authoritie of the chief of the family be winked at for a time. Eccl. 7.21. *Apply not thy mynd vnto al the words that are spoken, seeing thou oughtest not to heare thy seruant cursing thee.* 22. *For also many times thy mind is priuy, that thou hast cursed others.* Prou. 20.21. *He which bringeth vp his seruant delicately, shal in the end be depriued of his children.*

Patience fitte for it is, with keeping the authority of the chief of the family, to heare what can be alledged, and by equity also to allowe or disallowe the same. Contrary to which is, hastines without discretion & making the matter plaine, that the conscience may be touched for the fault. Also pryde not to heare any excuse or defence deliuered in duety, submission & obedience of child or seruant. Finally, bitternes, which may prouoke wrath rather then cause amendement. Colos. 3.21. *Fathers, prouoke not your children to wrath, least they be discouraged.* Iob. 31.13. *If I contemned the cause of my seruaunt or mine handmaide when they plead with me.* 14 *For what should I doe if the strong GOD should rise? or if he should visit, what should I aunsweare him?* Nomb. 22.26. *After the Aungel of the Lord went forward, and stood in a narrow place, where there was no way to decline, either to the right hand or to the left.* 27 *And when the Asse seeing the Angell of the Lord GOD, lay downe vnder Balaam, Balaam being kindled with wrath, smote the Asse with his staffe.* 28 *And the Lord opened the mouth of the Asse, which said vnto Balaam: VVhat haue I done vnto thee, that thou hast smitten me now three times? Balaam said vnto the Asse, because thou hast mocked me, I would there were a sword in mine hand, for euen now would I kill thee.* Ephe. 6. *And ye Maisters, do the same things towards them, letting passe threatnings: knowing also that your maister is in heauen, neither that there is respect of person with him.*

And these are the properties of those dueties.

The diuers ſorts are {Rebuke. / Correction.

Pro. 22.15. *The fooliſhnes which is bound vnto the heart of a child, the rod of inſtruction, wil remooue farre from him.* Prou. 23.13. *VVithdraw not correction from thy ſonne: when as thou ſhalt ſtrike him with the rod, he ſhal not dye therof.* 14. *Stryke him with the rod, and thou ſhalt deliuer his ſoule from the graue.* Prou. 20.30. *Horſecombs are for the cullman, blewnes, wounds and ſtripes, pearcing through the inner parts of the belly.* Pro. 29.15. *The rod and rebuke giueth wiſdome: but the child let aloue to himſelfe, ſhameth his mother.*

Rebuke is a ſharpe admonition to take heed of the euil reproued aright, as is gathered out of that before.

Correction is when with a ſharp rebuke of inſtruction, puniſhment is inflicted or laid vpon the offender, according to their diſcretion: conſideration being had of the fault & al circũſtances of the ſame. Yet if this at any time for ſome cauſes be omitted, a greater is to be threatned and performed, whẽ they ſhal next deſerue the ſame. Pro. 19.19. *Be thou great in the feruency of anger, in forgiuing the fault, ſaying, that if thou ſhalt deliuer him, thou wilt further punish him afterward.* Contrary to this is, too much lenity, alſo immoderate correction. Pro. 19. *The rod & rebuke giueth wiſdom, but a ſon permitted to himſelf, ſhameth his mother* Pro. 29.16. *Chaſtiſe thy child, & he ſhal bring thee reſt, he ſhal delight thy ſoule.* Pro. 29.19. *A ſeruant is not chaſtiſed with words, &c.*

That which they muſt procure to be done by others, that when the former meanes wil not ſerue, they do according to S. Iames his rule, ſende for the elders of the Church, that they may by new admonitions, rebukes, and cenſures of the Church draw them to repentance, and if that ſerue not, to bring them to the Magiſtrate & ſo (thoſe which they may) to diſcharge thẽ from the family, vnleſſe they amend: and thoſe which they may not to keep them in ſuch order, til God or the common wealth cut them off. Iam. 5.15. *And the prayer of faith ſhal ſaue the ſick: and the Lord ſhall raiſe him vp: and if he haue committed ſinnes, they ſhal be forgiuen him.* Mat. 18.16. *But if he ſhal not heare thee, take yet with thee one or two, that of the mouth of two or three witneſſes, the whole matter may be confirmed.* Deut. 21.18. *If any man ſhal haue a ſtubborne and rebellious ſonne, which hearkeneth not vnto the voyce of his father, nor to the voyce of his mother, although they haue chaſtiſed him, yet he hearkeneth not vnto them.* 19. *At length his father & his mother taking him, let them bring him to the Elders of their City, and to the gate of their place.* 20 *And let them ſay vnto the Elders of their City: This our ſonne is ſtubborne and rebellious, he hearkeneth not vnto our voyce, he is a ryotous perſon and a Drunkard.* 21 *Then let al the Citizens ouerwhelme him with ſtones, that he may die, and take away that euil out of the middeſt of thee, that al the Iſraelites may heare and feare.* Pſal. 101.7. *He that worketh deceipt, ſhal not dwel within mine houſe: he that ſpeaketh lies ſhal not be eſtabliſhed before mine eies.*

And hitherto of the firſt ſort of dueties concerning Chriſtian holines in the family.

The other concerning the things of this life, is cõueniently to prouide the neceſſary things of this life, as that they haue cõuenient clothing, foode, reſt: and (if on certaine cauſes neede be) recreation. 1. Tim. 5.8. But if anye man

prouide

prouide not for his, *and especially those of his house, he hath denied the faith, & is worse than an infidel.* Pro. 31.21. *She feareth not for her family because of the snow, for all her family is clothed with double clokes.* Pro. 12.9. *The iust mā regardeth the life of his beast, but the compassions of the wicked, are the compassions of the cruel.*

And thē much more the maister must care for the seruants, that they may haue euen that refreshing & ease which is meet. And thus much for the general dueties, and of their special duties towards those which shalbe continually or ordinarily vnder their gouernment in the family.

Nowe followeth the other whiche is the intertainement of straungers: whose propertye is, the loue of intertaining of Ghestes. 1. Tim. 3.2. *Therfore a Bishop must be vnreproueable, the husband of one wife, watching, sober, modest, giuen to hospitality, &c.* Heb. 13.2. *Be not vnmindful of intertayning ghests: for hereby certain vnawares haue intertained Aungels:* 1. Pet. *Be harborous one towards another, without grudging.*

The first duetie required of this work is, a liberal and cheerful ministring of protection and al things which serue for the necessity & comfort of this life, as is meet for the ability of them which receiue, & the cōdicion of those who are receiued. Gen. 18.2. *For when lifting vp his eies he had looked, behold three men stood before him, whom whilest he saw he runneth to meet them from the doore of the tent and bowed himselfe to the earth. And he said: My Lords: If now I haue found fauour in thyne eies, passe not I pray thee from thy seruaunt. 4 Let there now be taken a little water, & wash your feet, and sit downe vnder this tree. 5 In the meane time I wil take and bring a morsel of bread, and refresh your heart, afterward ye shal go forward, seeing that for this cause you passe by your seruaunt: which saide: Doe so as thou hast spoken. 6 Therefore Abraham going hastily into the Tent vnto Sara, sayde: Make ready at once three measures of corne: Take fine meale, kneade it, and make cakes baked vnder the ashes. 7 But Abraham running to the heard, tooke a sucking calfe, tender & good, and gaue it to a seruant, which made hast to prepare it. 8 Therefore taking butter and milk, and the calfe which he had prepared, he set them before them, who did eate he standing by them vnder the same tree.* Gen. 19.1. *And those two Aungels comming vnto Sodome in the Euening, Lot sate at the gate of Sodome: VVhom when Lot saw, he rising went to meet them, and bowed himselfe with his face to the ground. 2. And he said: Behold now my Lords, turne I pray you into the house of your seruaunt, and washe your feete, after rising in the morning, ye shal goe your way. VVhiche said: Not so, we pray thee, for we can lodge al night in the streete. 3 But when he was instant vppon them exceedingly, they turning vnto him, entred into his house: which made them a banket, and did bake vnleauened bread, and they did eate.* 1. Tim. 5.10. *Beyng decked with a fit testymonie in good woorks, if she haue brought vp her children, if she haue been harborous, if shee hath washed the Saints feet, if she haue succoured the afflicted, if she haue followed euery good woork diligently.*

For protection see a notable example of Lot. Gen. 19.2.3.4.5.6.7.8. And Iudg. 19.16.17.18.

The other is as occasion serueth mutually to edifie one another, by calling to mind Gods works, mutual instructions and exhortations: Also by bringing them to the publike seruice of God, ad causing them to keepe with thē the Sabboth, as appeareth by the example aboue. And Rom. the first chap. the 10 ver. *Alwaies in my prayers beseeching, that (if by any meanes) at length a prosperous iourney by the wil of God might be giuen me to come vnto you.*

11 *For I long to see you, that I might impart vnto you a spiritual gift, that you may be established.*

Contrary to this is nigardlines, such as was in Nabal in receiuing of guests. Also suffering God to be dishonored, his word or Sabboth neglected, or any such abuse to be committed by their guestes, & not labour by good meanes to amend them or remoue them from the family.

And hitherto of the chiefe of the family, and their dueties as are general to all.

Nowe for the most part, the chiefe of the family are married folk, and so in common the gouernors of the house. They are called maried folkes, because of the band of Mariage. Mariage is that ioyning of one man and one woman togither by the couenaunt of God, that they may be one flesh, vntill they end their life. Gene. 2.24. *Therefore shall man leaue his father and his mother, and cleaue to his wife, and they shalbe one flesh.* Leuit. 18.18. *Take not one woman vnto another to vexe her, by vncouering the shame of her that is married vpon this in her life.* Pro. 2.17. *Which forsaketh the guide of her youth, and forgetteth the couenaunt of her God.* Mal. 2.14. *But you say, Wherefore? Because the Lord hath witnessed between thee and the wife of thy youth, against whom thou deest vnfaithfully: yet she is thy companion and wife couenaunted vnto thee.* 1. Cor. 7.30. *The wife is bound by the law as long as her husband liueth, but if her husband be dead, she is free to mary vnto whom she wil, only in the Lord.* Rom. 7.1. *Know ye not brethren (for I speake to them that know the law) that the law doth beare rule ouer a man as long as he liueth?* 2 *For the woman being subiect vnto the man being aliue, is bound by the law: but if her husband be dead, she is deliuered from the law of the man.* 3 *Therfore whilest the man liueth, she shalbe called an adultresse, if she become another mans: but if her husband be dead, she is free from the Law, that she is not an adultresse, though she become another mans.*

To be one flesh, by a part put for the whole, is that most neare and holye society with the power & vse of the bodies one of another in purity, wherby the man in an especial manner is become the heade of the wife, and the wife another helpe vnto the husband likewise. Gen. 2.18. *And the Lord sayd: It is not good that man should be alone, I wil make him an helpe meet for him.* Pro. 2.17. *which forsaketh the guide of her youth, and forgetteth the couenant of her God.* Mat. 19.6. *Therfore they are no more two but one flesh: that therfore which God hath ioyned togither, let no man separate.* Ephe. 5.31. *Therfore shal man leaue father and mother, and shalbe ioyned to his wife, and they which were two shal become one flesh.*

Therefore in the whole gouernment of the familie, { The husband is the chief or foregouernour. / The wife is a fellow helper.

To be a foregouernour is in the whole administration of housholde gouernment to be ouer al persons and matters in the house, & euen the wife, 1. Tim. 3.5. *For if any man knoweth not how to gouerne his owne house, how shal he care for the Church of God?* And to looke as the chiefe honor, to al reuenewes & the estate of the good things of this life, especially to care for the keeping & increasing of it. *Diligently know the estate of thy heards, &c.* Pro. 27.23.

To be a fellow helper, is to yeeld helpe to her husband, especially at home,

home, in al the matters of the familie. 1. Tim. 5. 14. *I wil therfore that the younger women marrie, and bring foorth children, and gouerne the house, and giue no occasion vnto the aduersary to speak euil.* Tit. 2. 5. *That they be temperate, pure, tarying at home, good, subiect to their husbands, least that the woord of GOD be blasphemed.* Iudg. 5. 24. *Blessed be Iahel the wife of Cheber the Kenite before al women, Let her bee blessed before the women which abide in tents.* Prou. 31. 5. *Who shal find a woman of strength, seyng her price farre exceedeth the Carbuncles.* 12. *She doth him good and not euill al the daies of her life.* Gene. 18. 6. *Therfore Abraham going hastily into the tent vnto Sarah, sayde: Make ready at once, three measures of corne, take fine meale, kneade it and make cakes bread vnder the ashes.* 7 *And Abraham running vnto the heard, tooke a sucking calfe tender and good, and gaue it vnto a seruaunt, which made hast to dresse it.* 8 *Then taking butter & milk, and the Calfe which he had prepared, he set them before them, which did eate, he standing by them vnder the tree.*

Contrary to which is, that we keepe not the authority & chiefedome in al matters: that women vsurp any part of it: that they be giuen to gadding & to meddle with matters not fitte for their labour and trauel. 1. Tim. 5. *They wil go from house to house. &c.* Pro. 7. 11. *Her feet dwel not in the house.*

The dueties of married folke in the family are of two sortes, { First mutuall. / Then towards others.

Pro. 31. 12. 15. *Who shal find a strong woman, when as her price exceedeth the carbuncles? And rising whilest it is yet night, she giueth food to her house, and a taske vnto her maides.*

Mutual dueties are those which are to be performed one to another of thē, they are { Common to both. / Proper to ech.

Exod. 21. 10. *If he shal take another vnto himself, let him not diminish her food, her clothing, and beneuolence due vnto her.* Tim. 2. 3. *Likewise vnto the old women, that they weare such apparel as may become holines, not slanderers, nor giuen to much wine, but teachers of honest things.* 4 *That they may make the young women wise, that they may loue their husbāds and children.* 5 *That they may be temperate, chast, tarying at home, good, subiects to their husbands, that the word of God be not blasphemed.*

Common to both is that which both owe to ech other, { and it is { Dwelling together. / Mutuall good procedinges from thence.

The 1. Epist. to the Cor. 7. 12. *If any brother haue an vnbeleeuing wife, and she be content to dwel with him, let him not forsake her.* 13 *And the wife which hath an vnbeleeuing husband, which is content to dwel with her, let her not forsake him.*

Dwelling together is to be ordinarily in a dwelling place for the better performaunce of ech other mutual dueties. Mat. 1. 18. *For when his mother Mary was betrothed to Ioseph, before they came togither, she was found with child by the holy Ghost.* 1. Cor. 7. 10. *And to the maried I commaund, not I but the Lord: Let not the wife separate her self from her husband.* But to the remnaunt I say, and not the Lord, *if any brother haue an vnbeleeuing wife and she be content to dwel with him, let hym not forsake*

forsake her. 13 *And the wife which hath an vnbeleeuing husband, which is content to dwel with her, let her not forsake him.* 1.Pet.3.7. *Likewise let the men dwel together as becommeth them that haue knowledge, giuing honour vnto the womans vessel, as to the weaker, that when as ye be heyres iointly of the grace of life, your prayers be not interrupted.* Ruth.4.11. *Vnto whom al the people which were in the gate, and the Elders saide: VVe are witnesses: The Lord make this woman which shal come vnto thine house like vnto Rachel, and Leah, which both did build the house of Israel, and get thou the riches of Ephrata, and let the name of Bethlehem be renowmed.* 12 *Let thine house be as the house of Peres whom Thamar bare vnto Iehuda, of that seed which the Lord shal giue thee of this maid.*

Yet the Scripture alloweth vpon necessary occasion of warfare seruice to the common wealth, Church, or necessary affaires of their owne, sometimes a long absence. Deut.20.7. *VVhat man soeuer hath espoused a wife, and yet hath not maried her, let him goe and returne to his house, that he dye not in the battel, and another man marie her.* 8 *And let the Gouernours proceed further to speake vnto the people: VVhat man is he that is soft and fearful in heart, let him depart and returne to his house, that he make not the hearts of his brethren to melt as doth his heart.* 9 *Then when the Gouernours shal ceasse to speake vnto the people, they shall make Princes of the hands of warre, in the heads of the people.* 2. Samu.11.11. *And Vriah said vnto Dauid: The Arke & Israel and Iehuda, abide in Tents, and Ioab my Lord and the seruaunts of my Lord, haue their Tents in the plaine field, and should I enter into mine house to eate and drinke, and lie with my wife? As thou liuest and as thy soule liueth, I wil not do this thing.* Pro.17.19. *For mine husband is not at home, he is gone a farre iourney, at the appointed day he wil returne againe.*

Contrary to this is ordinary abuse and negligence of this duetie, whiche bringeth manifold inconueniences.

The mutuall good proceeding from dwelling togither is that which cõsisteth in a sweet communicating of the persons & goods, for the mutual necessity and consolation one of another. 1.Cor.7.3. *Let the husband giue vnto the wife due beneuolẽce, & likewise the wife vnto the husband.* 4 *The wife hath not power ouer her own body but the husband: and likewise the husband hath not power ouer his own body, but the wife.* 5 *Defraud not one another, vnles it be by consent for a time, that ye may apply your selues to fasting and prayer, and come togither againe, least Sathan tempt you for your incontinency. It is not good for man to be alone.* Gen.2.

Here also must be considered the parts of this duty: first, due beneuolence which is the honorable possession of their vesselles in holines one towardes another, for auoyding of sinne, bringing forth a seed of God, and the honest and proper delight which ought to be between the man and the wyfe. Heb.13.4. *Mariage is honourable among al men, and the bed vndefiled: but VVhoremongers and Adulterers God shal condemne.* Mal.2.14. *And ye say, VVherfore? Because the Lord hath witnessed between thee and the wife of thy youth, against whom thou doost vnfaithfully, wheras she is thy companion and ioyned in couenant vnto thee.* Esai.62.7. *As when a young man marieth a virgin, when thy children do marry vnto, as in the ioy (I say) of the bridegrome with the bride, so shal the Lord reioyce with thee.* Gen.26.8. *And it came to passe whe they had bin there many dayes, that Abimelech King of the Philistims looked by the window and saw that, behold Isaak plaied with Rebecka his wife, wherfore calling Isaak, he said to him: Surely behold she is thy wife.*

Pro.5.

Pro.5.18. *Let thy fountaine be blessed, and reioyce with the wife of thy youth.* 19 *Let her be as the louing hynd, and pleasaunt wild goate: let her breste satisfy thee at al times & wader in her loue continually.* 20 *And wherfore shouldst thou wander my sonne with a straunge woman, or imbrace the bosome of a straunger?*

Contrary to this is the abuse of their liberty between themselues, communicating that which is proper to the husbande to other in whoring, daunsing, vncomely familiarity with other.

The seconde is their mutual helpe or labour one towardes another, in word, deed, and communicating of good things, for the mutuall nourishing one of another. Ephe.5.29. *For no man euer hated his owne flesh, but nourisheth & cherisheth it, as Christ also doth the Church.* Pro.31.28. *Her children do rise, and cal her blessed, her husband also doth praise her, saying: Many women haue done stoutly, but thou exceedest them al.*

And these are the common duties of one towards another: the proper do follow. They are the dueties one of them in seueral to another.

They are of the { Husband to the wife. / VVife to the husband.

Ephe.5.33. *But also you particularly euery one so loue his wife as himself, and let the wife feare the husband.*

The proper dueties of the husband are, { A proper care for his wife. / The applying of the general duty of all men towards women to his wife.

1.Pet.3.7. *Likewise let men dwel together with them: giuing honour vnto the womans vessel as vnto the weaker, seing that ye are heires together of the grace of life, that your prayers be not hindered.*

The proper care for the wife is to couer her, that is to prouide al things meet for a mate so neerely ioyned in ful blessing to him, & thus according to their condition, to giue honor to her as the fittest for him, in heauen and in earth, with a patience couering or bearing of her infirmities. 1.Pet.3.7. Exod.21. *If he shal take another vnto him, let him not diminish her food, her clothing and beneuolence due vnto her.* Gen.30.16. *And vnto Sara he said, Behold I haue giuen a thousand Cicles of siluer vnto thy brother: behold he is the couering of thine eies amongst all that are with thee: Let it be known amongst al, and be thou instructed.* Ruth.3.9. *Vnto whom he said: who art thou? which said: I am Ruth thy handmayd: that thou mayest spread the wing ouer thine handmayd, because thou art the kinsman.* Esai.3.28. *In that day shal 7. women take hold of one man, saying: VVe wil eat our own meat, & put on our own clothes: only that we may be called by thy name: Take away our reproch.*

VVhen Adam had perfectly known the nature & property of al beastes, and giuen a fitte name to euery one, yet to Adam he found not a fit helper before him, therfore he must perform this honor to her.

The applying of the general dutie of al men in regard of care towards his wife, is when in an especial maner the image of Gods glory & wisdom doth shine in the gouernment of the husband towardes his wife, and the glorie which God hath in the same, shineth in the honor and glory which the man in al things taketh from the wife. 1.Cor.11.3. *I wil that ye know, that Christ is the head of euery man, and the man the womans head, & God is Christs head.* 7 *For the man ought not to couer his head, because he is the image and glory of God, but the woman is the glory of the man.* 8 *For the man is not of the woman, but the woman of the man, &c.*

Contrary to this is, when men are vndiscrete, childish, fond, lose their authority, or keep it not, but also their hardnes, bitternes, want of wisedome in framing them to perfection in obedience.

The

The proper duties of the wife are { Recompence of her husbands care. And the applying of that general duety of all women in regard of men, in a peculier manner to him, which is called to haue him that couering of her eies before al men.

The recompence of the husbandes care, is by obeying him in all good things, and by her aduice, sweet counsel, labor and trauel, to be a comfort or help vnto him. Pro. 31. 11. *The soule of her husband doth trust her, and the spoyles do not faile.* 12 *She doth him good and not euil al the daies of her life.* 13 *She seeketh woll or flaxe, and maketh it for the pleasure of her husband.* 14 *She is like to the marchants shippes, she bringeth meat from farre.* 17 *She girdeth her loynes with strength, & confirmeth her armes. She tasting her marchandise to be good, her candle is not put out by night. She putteth her hands to the wharue, and her hands do hold the spindle.*

The labour is double: { Eyther in matters of this life: or Christian holines.

Pro. 31. 26. *She openeth her mouth wisely, and the doctrine of mercy sitteth on her tongue.* 28 *She beholdeth the wayes of her family, and eateth not the bread of slouthfulnes.*

The matters of this life are, her labour { In regard of her family. And her owne worke.

For the familie, she must ouersee al the wayes of them, and both set them worke and taske, and also giue them their meat and other necessaries in due season. Pro. 31. 15. *And rising whilest it is yet night, she giueth foode to her house, and a taske to her maides.* 16 *She considereth a field, and taketh it: of the fruites of her hands she planteth a vineyard.* 17 *She girdeth her loines with strēgth, and confirmeth her armes.* 21 *She is not afraid of her household, because of the snow, for al her household is clothed with double cloke.*

Her owne worke is to labour diligently, early and late, in something of profite for the family. Pro. 31. 13. 14. 15. 17. 19. 22.

Her labour for Christian holines is, to see al duties accōplished at the cōmandement of her husband: for which Christian watchfulnes proper to a Mistres of the house is required euen to be his eyes, foote and mouth, when he is away: in espying, loyking, admonishing, rebuking, & also giuing almes to the poore. Pro. 31. 20. *She openeth her palme of her hand vnto the poore, and she stretcheth out her hands vnto the needy.* 26 *She openeth her mouth wisely, and the doctrine of mercy is set on her tongue.*

The second especial duty of the wife so called by the signe of it, is to bee an image of the authority and wisedom of her husband, in her whole administration, and so to be his glory and honor: and from a meeke and quiet spyrite in al her behauiour of words, deeds, apparrel, countenance, gesture, &c. to signify plainly she hath feeling of him in her hart as of the image of gods Maiestye, glory, and perfection. Gen. 24. 64. *(For Isaac had gone forth to pray in a certaine field in the Euening) and when he lifted vp his eyes and beheld, Behold the Cammels came.* 64 *Rebekka also lifting vp her eies, when she saw Isaak, she descended from*

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the Cammel. 65 *For Rebkah saying vnto the seruant, who is that man which walketh by that field to meet vs? The seruant answered, It is my maister. And she took a vaile and couered her self.* Gen. 20. 16. *And vnto Sarah he said: Behold I haue giuen a thousand Cicles of siluer vnto thy brother: behold he is vnto thee a couering of the eies amongst al that are with thee.* 1. Pet. 3. 6. *As Sarah obeied Abraham, calling him Lord, whose daughters ye are made as long as ye do wel euen when ye are not terrified with any feare.*

VVhere Sarah speaking of her husband but in her heart: the Apostle sayth she did it as of her Lorde. Contrary to this is, the pride and vntamed affectiō of the wife, their vncomely gestures, their whot and chiding aunsweres towards their husbands, their vnshamefast, or equallike looks: finally, whatsoeuer is contrary to the former rules.

And hitherto of the dueties which are betweene themselues.

Now follow the dueties towardes others.

They are double, { As they are parentes. / As they are maisters and maistresses.

Colos. 3. 21. *Fathers, prouoke not your children to wrath, least they be discouraged.* Colos. 4. 1. *Ye Maisters, giue right & equality vnto your seruants, knowing that you haue a maister in heauen.* Tit. 2. 4.

The duetie of parents must be performed moderately of the Father, with great grauity and authoritie. Gen. 22. 7. *And Isaak speaking vnto Abraham his Father, said: My father: which said: Behold, here I am my sonne. Then said Isaak: Behold, here is fire and wood, but where is the smal beast for the sacrifice? Vnto whom Abraham said: God shal prouide for himself a smal beast for the sacrifice, my sonne: when they went both togither.* Pro. 4. 3. *VVhen I was a sonne with my father, tender & only beloued before my mother.* 4 *He teaching me, said vnto me: Let thy mind hold my words, keep my commandements & liue.* 5 *Get wisdom, get vnderstanding, forget not, neither decline from the word of my mouth.* Of a Mother, with that cheerful easines of a mother whiche keepeth her authority. Pro. 31. 1. *The gathering togither of the words of Lemuel the king, wherwith his mother had instructed him.* 2 *VVhat shal I say my Sonne? what thing. O sonne of my wombe? And what, O sonne of my desires?* 3 *Giue not thy strength vnto women, and to those that work that Kings may be abolished.*

The dueties are, { Common to both. / Proper to ech.

Common to both from the first conception of children to take care of the, euen to the end of their liues, as appeareth by the parts following.

The especial parts of this duety are these.

VVhich respect { Their tender age. / Youth

Gala. 4. 1. *This I say, the heire as long as he is a child, differeth not from a seruant though he be Lord of all.* 2 *But is vnder tutors and gouernors vntil the time appointed of the father.*

The duety in their tender age, is according to their yeares and abilitie, to nource them vp in discipline fit for children, and admonitions of the Lord. Ephe. 6. 4. *And you fathers prouoke not your children to wrath, but bring thē vp in doctrines and admonitions of the Lord.* Pro. 22. 6. *Instruct thy child according to his capacity, yea when he shal be old, it shal not depart from him.*

Discipline fit for children is, when by intisements, allurements, correctiōs, &c. fit for them, they are framed to good. The giuing of the admonitions is, by litle and litle, by often repetitions, in greatest plainnes which may bee, to make them vnderstand some chiefe grounds and seedes of religion, of good maners, and behauiour towards al, and so to begin some conscience in thē. Esa. 28. 10. *When as there shalbe added precept vnto precept, precept vnto precept, line vnto line, line vnto line, here a litle, there a litle.* 2. Tim. 3. 15. *That thou hast learned the holy scriptures of a child, which are able to make thee wise vnto saluation, which is in Christ Iesus.* Heb. 5. 12. *For you which for the time ought to be better learned, haue need to be taught againe what are the principles of the word of God, and ye are become those which haue need of milke and not of strong meat.* 13 *For euery one that vseth milk, is vnexpert of the word of righteousnes, for he is a babe.* Pro. 20. 11. *Let a child make himself known in his works, whether his works be pure and right.*

Contrary to this, is to let thē haue their will from the beginning, to discourage them by seuerity, to let the cōmon ignorance of the word to be rooted in them, and not in this care to frame them to trueth and goodnes, and to prepare them to be apt to receiue profit from the publike ministery.

Their duetie towardes them in their youth is, { Either in the entrance of their youth. / Or in their ripe age.

Their duety in the entrance of their youth is, according to their gifts and diuersity of them, to prepare thē vnto some profitable calling in the church, by applying them vnto it, beating into them the gifts and conscionable vse of the gifts which is required. 1. Chro. 28. 9. *Thou also Salomon my sonne, know the God of thy father, & worship him with an vndefiled body, & with a careful mind, because God doth search al hearts, and doth vnderstand euery imagination of the thoughts: if thou shalt seeke him he wilbe found of thee: but if thou shalt forsake him, he wil seek thee for euer.* 10 *Behold now, seeing the Lord hath chosen thee to build an house for the Sanctuary, be thou strong and do it.* 11 *Then Dauid gaue to Solomon, the patterne of the porch, and of the houses thereof, & the treasure houses thereof, and of the Parlors thereof, and of the inner chambers thereof, and of the place of the mercy seat.* Pro. 31. 1. *The gathering togither of the words of Lemuel the king, wherin his mother had instructed him.* 2 *What shal I say my sonne? what thing, O sonne of my wombe? And what, O sonne of my desires?* 3 *Giue not thy strength vnto women, and to those that worke that Kings may be abolished.*

Here the Church may not be depriued for honor, gaine, or such fleshly respects of meet Ministers.

In their ripe age their duety is to giue their children that which may helpe them in this life, and also if they haue not the gift of continencie to counsell them, to gouerne them vnto a fitte and religious wife, (suche as is fitte for the dueties aforenamed.

2. Cor. 12. 14. *For I seek not yours but you: For children ought not to gather treasures*

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for their parents, but the parents for the children. Gene. 24. 2. *Put thine hande vnder my thigh.* 3 *That I may binde thee with an othe by the Lord GOD of heauen, and the God of the earth, that thou wilt not take a wife vnto my sonne, of the daughters of the Canaanites amongest whom I dwell.* 3 *But that thou wilt goe vnto my Countrey, and to my kindred, and take a wife vnto my sonne Iehak.* Ruth. 3. 1. *Afterward Naomi her mother in law said vnto her: Should I not seek rest vnto thee, that it might be wel with thee?* So 1. Cor. 7. &c.

Contrary to this is the neglect of their life to come, to make matches only for carnal respects, suffering them to liue wantonly and vncleanely, & not seeking the remedy appointed.

The proper duties of both is commonly towards them in their infancy. The Fathers dutie is with al conuenient speed that may be, according to the assembly of the congregation, to present the Childe for the first Sacrament, & there to giue a name in the mother tongue, which may haue some godly signification, fit for that worke.

Contrary to this is, deferring of that worke, for trifles or vnmeet causes, a giuing of a name in another tongue, a prophane name. Gen. 25. 25. *And the first came foorth rough, being al ouer as an heary gowne, and they called his name Esau.* 26. *Afterwards his brother came forth whose hand held the heele of Esau, therefore euery one called his name Iacob.* Luke. 1. 59. *And it was so on the eight day, they came to circumcise the babe, and called him Zacharies, after the name of his father.* 62 *Then they made signes to his father, how he would haue him called.* 63 *So he asked for writing Tables, and wrote saying: His name is Iohn, and they marueiled al.* Gen. 4. 25. *And after Adam knew his wife, which brought forth a sonne, and called his name Sheth: For said she: God hath laid vp for me another seed for Abel whom Kain slue.* Gen. 19. 11. *Furthermore the Angel of the Lorde said vnto her: Behold thou art with child, and shalt shortely beare a sonne, therefore call his name Ismael, because the Lord considereth thine affliction.* 15 *Therfore Agar brought foorth vnto Abraham a sonne, and Abraham called the name of the sonne which Agar brought foorth vnto him Ismael.*

So the Greekes in Greeke: as Timothy, the feare of God, Acts 16. 1. *Then came he to Darbe and to Listra, and behold, a certaine Disciple was there, named Timotheus, a womans sonne which was a Ieweesse, but his father was a Grecian.*

And the Latines in Latine, as Tertius, Rom. 16. 22. *I Tertius which wrote out this Epistle salute you in the Lord.*

The proper duety of the mother is, to nourishe it vp, if shee bee able, with her owne milke, and to wayne it, and performe all suche motherly care and duetye. 1. Tim. 5. 10. *If she haue nourished her children, if she haue lodged Straungers, &c.* Gene. 21. 7. *Furthermore she sayde: Who would haue saide vnto Abraham, Surely Sarah shall giue children sucke: but I haue borne a sonne in his olde age.* 8 *And the babe grew and was wayned, and Abraham made a great feast, what day Isaak was wayned.* 1. Sam. 1. 29. *So the woman abode that she might nurse her sonne vntil she had brought him vp.* Luc. 2. 12. *And this shalbe a signe vnto you: ye shall finde the child swadled and layd in a cratch.*

Contrary to this is, the tendernes of many mothers, that bring on them the threatning of the prophet willingly, of barren brests, which should go only with a barraine wombe.

Hitherto of their dueties as they be parents.

Now followeth their dueties as they be maisters and Mistresses, where besides these, common both to children and seruantes, this is proper, in regard of seruauntes, that not onelye according to iustice they paye them their due wages, but also otherwise helpe them, comfort them, liberally reward the, as farre as christianity, liberality, in equality shal binde them.

Contrarye to this is, to retaine their wages, to exact of them, to oppresse them, or onely rewarde them strictly, according to the exact deseruing. Colos. 4. 1. *Ye maisters, do vnto your seruants that which is iust and equal, knowing that ye also haue a maister in heauen.* Ad these are the duties which they muste performe in their life time. Al which must be shut vp with setting order for al thinges at their death, with especial exhortations & prayers for religion, for vprightnes in their callings, for peace and order after them.

Esai. 38. 1. *In those daies Hezechiah was sicke vnto death: Esaiah the sonne of Amoz the Prophet came and said vnto him: so saith the Lord: Giue precepts vnto thy family, for thou shalt shortly die and shalt not liue.* 1. King. 2. 1. *And when the daies of Dauid drew neare that he should die, he commanded Shelomoh his sonne, saying:* 2 *I shal shortly depart after the manner of al the world: but be strong and be a man.* 3 *And keepe the ordinances of the Lord thy God, by walking in his waies, keeping his statutes and his commaundements, and his iudgements, and his testimonies, as it is written in the law of Moseche: that thou maiest prosper whatsoeuer thou shalt do, and whither soeuer thou shalt turne thy selfe.* 4 *That the Lorde may performe the word which he promised me saying: If thy children shal keep my way by walking before me in faith from their whole heart and their whole minde, saying, I say, there shall not be cut of vnto thee a man from the seate of Israel.* 5 *Moreouer, thou knowest what Ioab the sonne of Zeruiah hath done vnto me, what he hath done to the two Captaines of the host of Israel, Abner the sonne of Ner, and Hamasa the sonne of Iether, whom he slew, appointing slaughter of warre in peace, as hee hath putte the bloode of slaughter of warre on his girdle, whiche was about his loines, and in his shoes whiche were vppon his feete.* 6 *Wherefore doe according to thy wisedome, neyther suffer his white heade too goe downe to the graue in peace.* 7 *But exercise mercy towards the sonnes of Barzillai the Gileadite, and let them be amongst those that eate meate at thy table, because likewise they came vnto me, when I fledde from Absolom thy brother.* 8 *To be short, Shimmhi the sonne of Gera be in thy remembraunce, which cursed me, with a most bitter curse, what daye I went to Machanaim, who descending to meet me, to Iordan, I haue sworn vnto him by the Lord, saying: I will not slaye thee with the sworde.* 9 *But now discharge not him being guilty, seeing thou art a wise man, but know what thou shalt do vnto him, that thou maiest bring downe his white head vnto the graue with blood.* 10 *After. Dauid slept with his fathers, and was buried in the Citie of Danid.* Gen. 49. 30. *Then he commanded and charged them, saying: When I shalbe gathered to my people, bury me with my fathers in the caue which is in the field of Hephron the Chittite.*

Hitherto of the first part of housholders, which concerneth the gouernement of the same by the Superiors in it.

Now followeth the dueties of the inferiours.

The inferiours are those which are vnder the rest in the household, and are called of Peter, those of the household or household fellowes.

Their dueties are towards { The household gouernours. / Or others.

Tim. 1. 6.

Tim.1.6. *If any be vnreproueable, the husband of one wife, hauing faithful children, which are not slaundered of riot neither are disobedient.*

Toward the houſe-hold gouernours, to { Be helpful to them in outward behauiour. / Be in ſubiection and obedience.

Luc.2.51. *Then he went down with them and came to Nazareth, and was ſubiect to them.*

The firſt is, by outward behauiour to acknowledge their authority, ſuch as ſhalbe preſcribed vnto them, as of cap, legge, maner of ſpeaking.

Contrarie to this is, vnmannerlines, anſwering againe, giuing cutted aunſweres, &c. 1.Tim.6.2. *And they which haue beleeuing maiſters, let them not deſpiſe them, becauſe they are brethren, but rather do ſeruice, becauſe they are faithful and beloued, and partakers of the beneſite.* Tit.2.9. *Let ſeruants be ſubiect to their maiſters in al things, not anſwering againe.* 10 *Neither pickers, but that they shew al good faithfulnes, that they may adorne the doctrine of God our Sauiour in al things.* 1.Pet.2.18. *Seruants be ſubiect to your Maiſters with al feare, not onely to the good and courteous, but alſo to the froward.*

The ſecond duetie of obedience is in all commaundementes concerning the forenamed dueties of the Superiors towards them, willingly to perform them, and to ſubmit them ſelues to rebukes, to admonitions, corrections, & ſuch like, with meekneſſe. Pro.4.1. *Heare O children the inſtruction of the Father, & giue eare to learne vnderſtanding.* 2 *For I giue vnto you good diſcipline, forſake not my doctrine.* 20 *My ſonne attend vnto my words, and incline thine eare to my ſpeech.* Numb.12. 14. *And the Lord ſpake vnto Moſche: If her Father had ſpit in her face, ſhould she not haue bin ashamed 7. daies?*

The duty to be helpful is by their example and perſwaſions one to another, and by reuealing things, which by admonition wil not be amended, to be helpful to the Superiors in the former dueties.

Contrary to this is, euill example, euil perſwaſions, hiding thinges which ought to be reuealed. Gen.37.2. *Ioſeph being 17. yeare olde, fed the flocke with his brethren (for he was a child) with the ſonnes of Bilhah, and with the ſonnes of Zilpah the wiues of their father, and he brought vnto his father their euil report.* Gen.27.44. *And when it had been told vnto Ribkah al the wordes of Heſau her eldeſt ſonne, she ſending called Iaacob her youngeſt ſonne, and ſaid vnto him. &c.*

The duety towards others is, { Amongſt themſelues. / Towards other beſides themſelues.

Amongſt themſelues that with peace & quietnes: They haue their mutual equality, beare with one another, and help one another as farre as is lawfull. Contrary to which is, vnquiet mindes, pride, iarres, lifting vp aboue others, not keeping the place of difference made by the chiefe of the family.

Towards others is, that they ſo order themſelues towardes al, as they are taught out of the cõmandements, and towards Gheſts and ſtrangers: rich & poore, high and low, as they be taught out of the 5. commaundement. And thus of the common duties of al inferiors of the family, & this is proued by the commandements and ſentences going before.

Gen.45.24. *And letting his brethren go, he said vnto them: be not moued or stirred one against another in the way.*

Inferiours in the family are { Children. / Seruants.

Childrens duety is from their beginning to their ending, to be subiecte, obedient and helpful to their parents.

Cõtrary to this is, the reiecting of these dueties at some yeeres. Luk.2.51. *And he descended with them, and came to Nazareth, and was subiect to them.* Io.19.26. *VVhen Iesus therfore saw his mother, and the disciple standing whom he loued, he said vnto his mother, woman, behold thy sonne.* 1.Kin.2.19. *And when Bathshebah came vnto the king that she might speak vnto him for Adonijah, the King rose to meet her, and bowed himself vnto her sitting in his Throne, he commanded a throne to be placed for the mother of the king, which sate at his right hand.* Ge.47.29. *And when the dayes of Israel drew nigh that he should die, he sent for his son Ioseph, & said vnto him: If now I haue found fauour in thine eies, put I pray thee, thine hand vnder my thigh, & exercise this kindnes and faith towards me, bury me not in Egypt, but when I shal rest with my fathers, carry me out of Egypt, and bury me in their sepulchre: which said: I wil doe according to thy word.* Gen.49.29. *After he willed & commaunded them saying: when I shalbe gathered to my people, bury me with my fathers, in that caue which is in the field of Hephron the Chittite.* 30 *In that caue which is in the field of Machpela, which is on the other side of Mamre in the land of Canaan, which Abraham bought with the field of Hephron the Chittite, for a possession to bury in.*

The proper or especial parts, of this dutie is in their proper { Obedience. / Recompence which they must make.

The proper obedience is that which springeth from a cheereful, naturall, continual and childlike loue and reuerence.

Contrary to this is, disobedience, vnnatural behauiours or affections. &c. 2.Tim.3.2. *For men shalbe louers of themselues, couetous, boasters, proud, euil speakers, disobedient to parents, vnthankful, prophane.* Colos.3.20. *Children, hearken vnto your parents in all things, for this is acceptable vnto the Lord.* Ephe.6.1. *Children giue eare vnto your Parents in the Lord, for that is iust.*

This obedience must shew it selfe especially in being gouerned by them in the matter of calling, and marriage, according to the rules prescribed in the word of God, and al such matters of weight & moment. Chiefly vntill by the fathers authority and consent, more ful power be giuen to their childrē, because of their yeeres and discretion. Numb. 30.4. *VVhen a woman hath vowed a vow vnto the Lord, or bound her selfe by a bonde at her fathers house in her youth.* 5 *If when her father heareth her vow or the bond, wherwith she hath bound her selfe, and her father hold his peace concerning her, then let her vowes be established, and euery bond wherwith she hath bound her selfe, let it be established.* 6 *But if her father shall make her to breake it, in what day he shal heare it, let none of her vowes or bonds wherwith she hath bound her self be established, and the Lord shall forgiue her, because her father hath made that she should break it.* 1.Cor.7.36. *But if any man thinke he hath committed some vncomely thing against his virgin, if she passe the flower of her age, and that so it ought to be*

done

done, let him do what he wil he ſinneth not. Let them be ioyned in mariage. 37 *But he which abideth firm in heart, neyther is driuen by neceſſity, but hath his own wil in his power, & hath decreed this in his heart, that he may keep his virgine, he doth wel.* 38 *Therfore he that giueth her in mariage doth wel, but he that giueth her not in mariage, doth better.* Ge. 24. 51. *Behold Ribkah is before thee, take her and go thy way, that she may be a wife vnto the ſonne of thy Lord, as the Lord hath ſpoken.*

Laban the ſonne hauing the gouernment of his father being old, was the chiefe in this buſines. Gen. 24. 55. *And the brother of Ribkah and her mother ſaid, let this maid tary with vs a few dayes, at the leaſt ten, afterward go thy wayes.* 57 *Then they ſaid: Let vs cal the mayd, and aſk of her mouth.*

Their eſpecial recompence is, to relieue and maintayn them, or any other, which is knit vnto them in any eſpecial care and duety, as farre as their ability or duty towards the wife, and care of the family wil ſuffer.

Contrary to this is contempt of your parentes, greeuing of them, negleting to helpe and ſuccour them &c. 1. Tim. 5. 4. *But if any widdow haue children or Nephewes, let them learne firſt to ſhew godlines towards their owne houſe, and to recompence their kindred, for that is an honeſt thing and acceptable before God.* Mat. 15. 4. *For God hath commaunded, ſaying: Honour thy father and thy mother: & he that curſeth his father or mother, let him die the death.* 5 *But ye ſay, whoſoeuer ſhall ſay to father and mother, by the gift that is offred by me, thou maieſt haue profit.* 6 *Though he honour not his father or his mother, ſhalbe free: thus haue you made the commandement of God of no authority by your traditions.* Gen. 47. 12. *And Ioſeph nouriſhed his father, and his brethren, & al the houſhold of his father with meat, as putting it into the mouth of children.*

The eſpecial dueties of ſeruantes is to doe al thinges which their mayſters ſhal according to Gods wil giue them in charge. Col. 3. 22. *Seruaunts be obedient vnto them that are your maiſters according to the fleſh in al things, not with eie ſeruice as men pleaſers, but in ſinglenes of heart, fearing God.* Luke. 17. 7. *Who is it alſo of you that hauing a ſeruant plowing, or feeding cattel, would ſay vnto him by and by when he were come from field, goe and ſit down at the table.* 8 *And would not rather ſay vnto him, Dreſſe wherwith I may ſuppe, and gird thy ſelf, and ſerue me til I haue eaten and drunken, and after eate thou and drinke thou.* 9 *Doth he thanke that ſeruant, becauſe he did that which was commaunded him? I trow not.*

Contrary to which is, that ſome wil doe one thing onely at this time, and which pleaſeth him.

The maner of doing this, hath two partes, {Diligence. {Faithfulnes.

Tit. 2. 9. *Let ſeruants be ſubiect to their maiſters, and pleaſe them in al things, not anſwering again, neither pickers, but that they ſhew al good faithfulnes, that they may adorne the doctrine of God our Sauiour in al things.*

Their diligence is in a ſingle heart, as to the Lord, not only by labour and trauaile, but prayer, religious care, and al good meanes to perform the things laid on them.

Contrary to this is, eie ſeruice, Col. 3. 22. *Seruaunts be obedient vnto them that are your maiſters according to the fleſh in al things, not with eie ſeruice as men pleaſers, but with ſinglenes of heart fearing God.* 23 *And whatſoeuer ye do, do it hartily as to the Lorde, and not vnto men.* Ephe. 6. 5. *Seruants be obedient vnto them that are your mayſters according to the fleſhe with feare and trembling, in ſinglenes of your heartes, as vnto Chriſte.*

6. Not with ſeruice to the eye, as men pleaſers, but as the ſeruants of Chriſt, doing the will of God from the heart. 7 VVith goodwil ſeruing the Lord and not men.

Gen. 24. 9. *Therfore the ſeruant putting his hand vnder his thigh, ſware vnto him concerning this matter. 10 Afterward the ſeruant tooke ten Camels of the camels of his maiſters, that he might go on his iourney: (for he had al the goods of his maiſter in his hand.) And riſing he went vnto Siria betweene the riuers vnto the city of Nachor. 11 VVhere cauſing the Camels to reſt without the city beſide a wel of water, in the euening, at what time the woman came forth to draw. And he ſaid: O Lord God of my maiſter Abraham: bring to paſſe I pray thee, that it may come to paſſe vnto me this day, and ſhew this mercy vnto my maiſter Abraham. 26 And he enclined his face to the ground, and bowed himſelfe to the Lord, ſaying: Bleſſed be the Lorde of my maiſter Abraham, which hath not left his mercy and faithfulnes towards my maiſter.*

His diligence alſo appeared greatly, when he ſaid, *I wil not eate til I haue ſpoken my words, or matter.* Ver. 33. *and in making ſpeed he ſaid, Stay me not, ſeing the Lord hath proſpered my way. Send me back that I may goe vnto my Lord, &c.*

Faithfulnes is in their labour and charges, to ſeek the vttermoſt they can, the commodity and benefite of their maiſters.

Contrary to which is, picking, turning another way, in banketting, feaſting, riot. &c.

This appeareth moſt liuely in the deſcription which Iacob doth make of his faithful ſeruice to Laban. *This is the 20. yeere ſince I haue bin with you, thy sheep and thy goates haue not left their young, and the Rammes of thy flock haue I not eaten. The terne I brought not vnto thee, but made it good my ſelf. at my hand thou didſt require it. Likewiſe the ſtolen by day and the ſtollen by night. I was about my work when the heat conſumed me by day, and the froſt by night, and ſleep departed from mine eies.* Ge. 31. 38. 39. 40.

And thus much for the order of Houſholde, which is preſcribed by the worde of God.

The reſolution and interpretation of the Lordes prayer, out of Mat. 6.9. and Luke. 11.2.

OVr Sauiour Chriſt beeing both deſired of his Diſciples to be taught how to pray, and hauing reproued the abuſe of vnneceſſary & vaine repetions of one and the ſame thing: giueth his Diſciples commaundement to praye as he taught them in this prayer: Saying *pray thus*, and when you praye ſaye, *Our Father, &c.* that is, let the things which you require and giue thankes for, the difference which you make of the thinges, and the affections wherwith you praye, be no other then are conteyned here. This forme or paterne, or rule of prayer hath two partes.

The firſt is, { An entraunce or preparation to the ſame.
The ſecond is, { The prayer it ſelfe.

The entrance doeth conteine ſuch a deſcription of God, as is meet for vs, whenſoeuer we addreſſe our ſelues to praier, to haue feeling of in our harts. It is diſpoſed in *an Axiome or ſentence copulatiue or coupling*. The firſt reaſon is frō *the adioint* of relation *Our Father*, which is adorned with that manner of *exclamation* which vttereth a familiar affection, as *My Father, my ſonne!* Gen. 22.7. So that we muſt in the aſſured feeling of faith according to the ſpirit of adoptiō & ſanctificatiō cry vnto god as our merciful father, through Ieſus Chriſt Rom. 8.13.14.15. Gal. 4.6. more ready then any father to graunt that wee aſke *according to his will*, and therefore muſt be wayted on in requeſt & ſute, til we obteine. Lu. 11.5. to the 14. verſe. The ſecond reaſon is, from the ſubiect *which art in heauen*, that is, ful of all maieſty and power, Heauen the throne, or ſeate, or place of Gods Maieſtie, and power, where this is moſte cleare and manifeſt. Pſal. 113.4.5. And 115.3.16. Eſa. 66. being put for the power & Maieſty it ſelfe, by a *Metonimie, or change of name*, where the place or ſubiecte is put for the thing placed or adioint: ſo that, our reuerence muſt bring forth ſuch cogitations, deſires, and wordes in ſuch maner as may become his maieſty, *bicauſe he is in heauen, and we in earth*, Eccle. 5.1. In the firſt is ſhut out infidelitie, doubting whether we be heard, in patience, in wayting Gods leiſure. In the ſecond, raſhnes or multiplying wordes, thoughtes, doubting of Gods power, wandring thoughtes, and al earthly imaginations.

The prayer it ſelfe hath two partes, { The forme of requeſt.
{ The cōfirmation of it, cōtayning a thākſgiuing.

Becauſe *our requeſts muſt be made manifeſt with thankſgiuing*. Phil. 4.6. And thankeſgiuing for a benefit receiued doeth greatly confirme our faith in requeſtes, as *Iacobs* example doeth ſhew. Gen. 32.10.11. &c. The forme of requeſtes is ſet downe in a *copulatiue axiome*, which numbreth vp ſixe ſeueral petitions, where the bonde or couple of the axiome is left out, as the maner is

where one doeth earneſtly, and becauſe of the earneſtnes ſpeedily require or will a thing, as Gen. 18.6.7. Dan. 9.19. And this declareth and vttereth the proper affection or feruency of petitiō, which is as beggers, which feeling of our wants by the work of the holy Ghoſt to craue with vnſpeakeable ſighs and gronings. Rom. 8.26.27. Iam. 5.16. This ſhutteth out none or very little feeling of our want, coldnes, and dulnes in prayer it ſelfe.

The petitions are of two ſorts, { The firſt which beggeth concerning God only in in the firſt place, as the place and end of euery requeſt ſheweth. / The ſecond which require cōcerning our ſelues.

This teacheth that firſt and chiefly we muſt deſire theſe thinges to Gods glory aboue our own ſaluation, & that the other muſt be asked to that end as depending on it, and no further then as it may ſerue to his glory, which is vndoubtedly true of our ſaluatiō, becauſe of God his decree. Ioh. 12,27.28. Mat. 26.42. 2. Theſ. 1.10. Rom. 9.1.2.

The firſt ſort alſo is double. { Firſt for the right vſe of Gods name. / The ſecond for Chriſtes kingdome, and the fruit of it, as the Apoſtle willeth to pray that the woorde haue paſſage, and be glorified. 2. Theſ. 3.1.

The firſt is ſet downe in a ſimple axiome of the adioint *hallowed*, and the ſubiect *thy name*, coupled by the forme of praying or deſiring, vttered by vs in the word *be*: where ſanctified is a metaphor or finenes of ſpeech noting a cōpariſon take from things dedicated to God or the Temple, & ſignifieth that Gods name, (one kind being put for the whole by a Sinechdoche, the titles, which is, his name & memorial wherby he is known for his works, word, Sacraments, and myſteries, &c.) be put apart from all prophane abuſes, vnto the right vſe preſcribed in the third commaundement. For all which ſee the quotations on that cōmandement. This is chiefly to be prayed when we ſee our ſelues or others giuen to any abuſe of Gods name.

Thy kingdome come, the ſecond ſort hath two petitions: the firſt is diſpoſed in a ſimple axiome of the ſubiect & adioint, that the kingdom of God which he exerciſeth by his ſon, may daily come, that is, be ſet vp in glory, fit for it: this hauing 2. parts, his adminiſtration here, by al meanes of his honor, & the laſt iudgmēt, vnto both theſe muſt be referred the heads of our requeſts, as praiyng for that which is cōmanded in the 2. com. So that whenſoeuer we want any office of Paſtor, teacher, Elder, Deacōs, or the right calling or executiō of it, in exhortation, doctrine, watching, eccleſiaſtical cēſure, or the order of them, or the gifts fit for them, & the power of them, wee muſt beg them according to the firſt head. Mat. 6.33. 1. Cor. 12.6. & 5.4. & 12.28. Ro. 2.6. Ephe. 4.11. Tit. 1.2. Cor. 10.5.6. Mat. 9,36. &c. In the ſecond head we aſk that al things being performed, & al enimies ouercome, Chriſt, the reſurrection, & his iudgement may come quickly, Mat. 24.32. and 25.1. Cor. 15. Apo. 22.20. The next is alſo diſpoſed in an axiome ſimple of the adioint & ſubiect, that the wil, that is the reuealed wil of God in his word, may be fulfilled. Deu. 29. which hath a declaration drawn from the compariſon of the like: For *as* doth not note equality here, but likenes, notwithſtanding it bee here with great imperfections, as 1. Pe. 1.16. Ioh. 1.3.3. The propounding propoſition is, as Angels do in heauen, with peace, ioy, willingly & readily: for by heauen is meāt the angels in heauen, as by earth the men in earth, the

place being put for thoſe in it by a change of the name of the ſubiect for the adioint. This muſt be praied when we feele any repugnancy to Gods wil in the deed or maner of doing. For here we requeſt by one al the fruits of the kingdome, righteoulnes, ioy, peace, &c. Rom. 14.

The other ſorts of requeſt haue this general, that we pray in cõmon for the whole church as mẽbers of one body, hauing one life & happines in Chriſt. Eph. 4. 2. 3. &c. Therfore in euery one we ſay, *Giue vs, forgiue vs, Lead vs not. &c.*

They are of two ſortes, { The firſt concerning the things of this life, firſt diſperſed after the maner of the Scripture, as the ſhorteſt, wherin as children we clime vnto higher things. The other two of things of this life to come.

The firſt is diſpoſed in an axiome ſimple of the ſubiect, & the adioint, god his giuing occupied in prouiding bread, ſaying thus: giue vs that which is not in our power & wherof we are vnworthy. Deu. 8. 18. euen bread, that is by a Sinecdoche, al the cõmodities of this life both for neceſsity, & chriſtian delight, Eſa. 3. 1. Pſa. 104. where the conſequent is declared by 2. arguments. Firſt the ſubiect *ours*, that is ſuch as we in Chriſt be heires of, to vſe being ſanctified by word & praier, 1. Tim. 4. 1. Cor. 3. 22. The ſecond by the adioint, ſuch as is both apt & able by his bleſsing to nouriſh vs, ſeeing wee may haue money & put it in a bottomleſſe purſe, and eate & not be ſatisfied, & drink and yet not be refreſhed. Hag. 2. For the worde ſignified bread to our ſubſtance, *daily*, ſuch as may giue dáily nouriſhment. The antecedent is declared by the adioint of the time *this day*, that is one kind of time being put generally for that time wherein we are, according to God his promiſe to aske it, as *Salomon* ſaith, *The thing of the day in the day*, that is, euery thing in hys time, as S. Luke expoundeth according *to the day*, that is, as the time requireth. For in ioy the time requireth one bleſſing, in affliction another, that we might hãg on God euery moment. 1. Tim. 6. 6. &c. Mat. 6. 31. &c. To the other 2. this is generall, that there is a Sinecdoche where one kinde is put for all of that ſort, and the meanes of them, as faith and al other good graces, and the inſtruments begetting, nouriſhing, relieuing them, as preaching, exhortation, Sacraments, corrections, &c. as they tend vnto this.

The firſt of theſe is diſpoſed in an axiome ſimple of the ſubiect & adioint, *Father remit vs our debts*, where is an allegory of a Metaphor, the ſimilitude being borowed of debts, which is drawen frõ the obligation of works, wherin we were bound to continue to do al the law, vnleſſe we would be accurſed. Col. 2. 14. Gal. 3. 10. Now by *remiſsion of ſins* is meant, iuſtification, peace of conſcience, ioy in the holy Ghoſt, deliuerance from the wrath to come, and al ſuch of that kind. Rom. 5. And this petition is when we are troubled, terrified in conſcience, & through dulnes haue not feeling of theſe. This is confirmed by a reaſon drawen from compariſon of the leſſe, and is concluded in a Sillogiſme connexiue or knitting, in the firſt kind both parts being conteined in one, the aſſumption in the propoſition. *Seeing euen we forgiue our debters*, which haue not a drop of thy infinit mercy in vs, Do thou much more forgiue vs: for ſo S. Luke ſheweth it ſhuld be interpreted in expreſſe words, and I ſee not why it ſhould not ſo be tranſlated, for the Greeke phraſe doth wel beare it. So this is for our comfort, if we feele this readineſſe in vs, otherwiſe we can haue no aſſurance. Luke 11.

The seconde is disposed in the like simple axiome, adorned with a metaphor taken from warre, where men are led captiue: *Lead vs not*, that is, though we daily deserue it, yet seing we haue begged the forgiuenes of sins, giue vs not so ouer vnto the temptation of the Diuel, the world, or our own corruption, as that with the tẽptation thou giue not an issue, 1. Cor. 10. 13. 2. Cor. 12. 7. 8. 9. This is declared by the cõtrary, *but loose vs*, that is by a Metaphor taken from the water pente vp, set vs free more & more from al that wherevnto concerning the flesh, we are captiue, Rom. 7. 13.

The reason of the requests is drawen from the efficient cause whiche may moue God to yeeld to our petitions, because we giue it wholy to him. The reason may be concluded in a connexiue of the first kind: *Seing we giue it al vnto thee, graunt our request.* But the first we do, therefore, &c. the proposition is wanting, the assumption is cõteined in an axiome copulatiue, whiche numbreth vp the partes, where againe as aboue the couple is left out to note out the ioyful and feruent feeling and melody of the heart in heaping vp prayse vnto God. Ephe. 5. 18. 19. Colos. 3. 16. The partes are, first, that the kingdome, that is the ordering of all things in heauen & earth appertaineth to him. Secondly, the whole power wherby they are done: Thirdly, the whole praise & glory, as in the Chronicles, from whence our Sauiour tooke it, 1. Chro. 29. 11. and in Iud. where it is so interpreted. Iud. 25.

And thus much for the parts, the propertie of the whole is noted out by AMEN, which is the force and certaintie of our faith, in the whole work, as in a thing vnmoueable. 2. Cor. 1. 20.

The

The Epiſtle to Philemon.

THE entrance of this Epiſtle hath two partes, { The inſcription or title. / Prayers.
The inſcription ſetteth downe { The perſons which doe write. / The perſons to whom it is written. 1

The firſt perſon which doth write is *Paule* the principal writer, who is deſcribed by the adioint *captiue*: which adioint is declared by the cauſe *Chriſt*, that is, by a change of name of the cauſe for the effect, *Chriſt leading him to priſon by his ſpirit*. And the ſecõd perſon which doth write is alſo declared by his proper name, *Timothie*: and an adioynt of relation, *a brother*, that is, by a Metaphor *one of the ſame Chriſtian religion*.

The perſons to whom he writeth, are firſt { The husband. / The wife.
Seconde { The Miniſter. / The Church.

The *man* is deſcribed by his proper name *Philemon*: by his adioint *beloued*, & by his effect, *worker togither with vs*.

The *womã* is alſo deſcribed by her proper name, *Appia*, & her adioint, *beloued*. 2

The *Miniſter* is alſo deſcribed by his proper name, *Archippus*: and his adioint. *a fellow ſouldier*: that is, by a Metaphor, *a felow Miniſter*.

The *Church* is declared by the ſubiect, which is at *thy houſe*.

The prayers are { The ſalutation / Thankeſgiuing. 3

The *ſalutation* is ſet downe, firſt by the matter of it, which hee wiſheth to them. Wherof the parts are *grace*, that is, *ful fauour of God*, *peace*, that is by a Sinechdoche of the ſpecial for the general, *al proſperity both of ſoule and body*. Secondly, by the forme, *from God the father, and from Chriſt*. All whiche is diſpoſed in a coupled axiome.

The *Thankeſgiuing* is deſcribed, firſt by the ſubiect, *my God*: that is, *whom only I doe ſerue and hang vpon*. Secondly by the adioint, *alwaies making mention of you in my prayers*. Thirdly by the efficient cauſe, *hearing of your loue and faith*. Both which are declared by their proper ſubiectes, *whiche you haue towardes our Lorde Ieſus Chriſt, and loue towardes al Saintes*. And all theſe are diſpoſed in a coupled axiome. 4 5

In the 6. ver. the adioint *of thankſgiuing, his mention making of them in his prayer*, is ſet forth by the matter, which he ſeeketh for in *praier*, *the communication of faith*, that is, which proceedeth from faith may be effectual, which is declared by the cauſe, *by the acknowledging of al good*: *which good* is ſet forth by the ſubiect *which is in you*, and by the cauſe, *by Chriſt Ieſus*. 6

The principal matter of this Epiſtle, which is to intreat for, *Oneſimus* is ſet downe in a ſimple axiome of the cauſe & the effect in the 10. ver. *I Paul pray thee for Oneſimus*, where the antecedẽt *Paule*, is declared by the adioint, *being ſuch a one*, which is declared by the ſpecial, euen *Paule an old man*, and increaſed by the greater, and made lightſome by the time, *yea now a bondman of Chriſt*. The firſt part of the conſequent *pray thee*, is declared by a diuers reaſon, *Although I haue liberty to commaund thee, yet I pray thee*: where the firſt diuers, *liberty of commanding* 7. 8. 9. 10.

maunding, is declared by the adioynt *great*: by the forme, *in Chriſt*. by the ſubiect, *that which is thy duetie*. The ſecond diuers is declared by the mouing cauſe *for loues ſake*: and by a compariſon of the greater, *rather I pray thee*. The laſte part of the conſequent. *Oneſimus* is deſcribed: Firſt by the relation of the cauſe to the effect, *my ſonne*, that is by a metaphor *one brought to the faith by my miniſtery*: which is declared by the formal cauſe, *Whom I begotte*: that is by a Sinecdoche of the part for the whole, and a metaphor *whom God by me did effectually call*. which is declared by the ſubiect of the place, *in my bandes*: that is, by a Sinecdoche of the ſpecial for the general, *in priſon*. Where in the beginning of the 9. *and* 10. verſes, there is a repetition of the ſame ſound in the beginning.
11 *I pray thee, I pray thee*. Secondly, *Oneſimus* is deſcribed by the adioint, *vnprofitable to thee*: which is made lightſome by the time *once*, and declared by the contrary, *but profitable*: which is declared by the adioynt of time *now*: & enlarged by a compariſon of the greater, *to me alſo*. and it is garniſhed by a redoubling of the ſame ſound or Anadiploſis, *thee, me, and thee*: and by a litle changing of the name called Paranomaſia, *profitable, vnprofitable*. This axiome *I pray thee*, beyng thus worthely declared, is confirmed in the 7. verſe by the making cauſe, *becauſe I haue great ioy and comfort in thy loue*, and is diſpoſed in a connexiue Silogiſme of the firſt kind.

If I haue great ioy and comfort in thy loue: then I may pray thee for Oneſimus:
But I haue great ioy and comfort in thy loue,
Therefore I may pray thee for Oneſimus.

The propoſition is wanting, the aſſumption is in the 7. verſe, & it is confirmed by the effect of that loue, wherein it doeth reioyce, *becauſe the bowels of the Saints haue been refreshed by thee*: And it is concluded in a leſſe playne Syllogiſme of the ſecond kynd, affirmatiue ſpeciall.

That loue that doth refreſh the bowels of the Saints, is to be reioyced in:
But this loue doth refreſh the bowels of the Saintes.
Therfore this loue is to be reioyced in.

The bowels, that is by an exceſſiue metaphor, *the inward affections of the Saintes*. Here is ſet down the ſpecial of the former requeſt, in a ſimple axiome of the
12 cauſe and the effect *receiue thou him*, where the laſt parte of the conſequente *him*, is declared by the adioynt, *my bowels*, that is, firſt by a Metaphor, *my loue* that is by a chaunge of name of the cauſe for the effect, *my beloued*. Thys is confirmed by the cauſe which ſhould moue him, and it is concluded in a cõnexiue Sillogiſme of the firſt kind.

If I haue ſent him for that purpoſe, receiue him:
But I haue ſent him for that purpoſe.
Therefore receiue him.

13

14 This is a preuenting of an obiection: The obiection is wanting, and may be thus ſupplied: *If hẽ were ſo profitable, why diddeſt thou not keepe him*. The ſubiection or anſwere is from the diuers reaſon. *Although I deſired to keepe him, yet I would not doe it without thy conſent*.

The

The firſt diuers is declared by the mouing cauſe, *That inſteed of thee he might miniſter vnto me in the bandes of the Goſpel*, that is by a Sinecdoche, in the *afflictions which the Goſpel hath brought me.*

The ſecond diuers is alſo declared by the mouing cauſe, *That thy benefite ſhould not be by neceſſity*: where *neceſſitie* is declared by the contrary, *but willingly or freely.*

Here is another preuenting of an obiection, The obiection is wanting, & 15
is thus to be ſupplied, *He was a run away*: The anſweare is by the adioynt of the time, *He went away but for a little time*: which is increaſed by the mouing cauſe, *But that thou ſhouldeſt receiue him for euer*: Which is enlarged by a compariſon of the leſſe, *not ſo much as a ſeruant, but as more then a ſeruant*: which is garniſhed by a 16
redoubling or Anadiploſis.

The ſecond part of the compariſon, called reddition, is declared by the ſpeciall, *a beloued brother, more then a ſeruant*: whiche is enlarged by the greater, *eſpecially to me*: which is amplified alſo by the greater, *much more to thee*: whiche is declared by a diſtribution of the ſubiect, wherin he was more bound vnto *Philemon*, then to *Paule* himſelfe, *both in the fleſh, and in the Lord*, that is, *things apperteyning vnto this life, to the Lorde*: by a chaunge of name of the ſubiect for the adioynt.

Here is a new reaſon to proue that he ſhould receiue him, drawne from 17
the working cauſe, in a connexiue Sillogiſme.

If we haue fellowſhip togither in any common bleſſings, then receiue him:
But we haue felowſhip togither in common bleſſings,
Therefore receiue him.

The propoſition is in the 17. verſe, the aſſumption is wanting: the concluſion is made manifeſt by a compariſon of the like, *receiue him as me.*

Here is a preuenting of an obiection, the obiection is wanting, and is 18
thus to be ſupplied: *He hath hurt me, or done ſomewhat to me.* The anſwere is from the diuers, *If he owe thee any thing, impute it to me*: which is increaſed by the greater, *I will pay it*: which is confirmed by a teſtimony, *I Paule haue written it with* 19
mine owne hand.

The laſt part of the 19. verſe is a confyrmation of the ſecond anſwere frō a compariſon of the more to the leſſe, and is concluded in a connexiue fillogiſme of the firſt kind.

If thou doeſt owe me thy very ſelfe: then much more thou maieſt forgiue him this debt for my ſake.
But thou oweſt me thy very ſelfe.
Therfore thou maieſt forgiue him this debt for my ſake.

The propoſition is wanting, the aſſumption is in the end of the 19. verſe.

Here is another confirmation drawn from the effects, and is concluded 20.
in a connexiue Sillogiſme of the firſt kind.

If by this I ſhal obteine fruite of thee in the Lord, and if thou doeſt refreſh my bowels in the Lord: then thou ſhouldeſt receiue him:
But I ſhal obteine fruite, &c.
Therefore thou ſhouldeſt receiue him

The propoſition is wanting, the aſſūption is in the 20. ver. & is garniſhed with a crying out of a wiſhing, *yea my brother, I would I might obteine.*

Here

Here is an anſwering of an obiection, which might be made againſt the whole Epiſtle. The obiection is wanting, & muſt be thus ſupplied: *why write you ſo earneſtly?* The anſwere is from the cauſe, *The perſwaſion I had of thy readineſſe to obey it, cauſed me:* which is proued by a compariſon of the leſſe to the greater, in a connexiue Sillogiſme of the firſt kind.

If thou wouldeſt do more then this: then thou wouldſt do this.
But thou wouldeſt doe more then this:
Therefore thou wouldeſt do this.

The propoſition is wanting, the aſſumption is in the 21. ver. and is confirmed by a teſtimony of *Paule* his owne knowledge, *I know it.*

22 Here is ſet downe a *commandement to prepare him hoſtage*, whervnto is a briefe tranſition in this word, *Alſo*, it is confirmed by a reaſon drawn frō the working cauſe, in a connexiue ſillogiſme of the firſt kind.

If I hope to be giuen vnto you by your prayers: then prepare hoſtage:
But I hope to be giuen vnto you by your prayers,
Therefore prepare hoſtage.

The propoſition is wanting, the aſſumption is in the 22. verſ.

23 Certaine *ſalutations* are ſet downe in the 23. 24. verſ. in a gathering axiome of the cauſe and the effect.

24 *Epaphras, Marcus, Ariſtarchus, Demas, and Luke ſalute thee:* wherof the firſt is ſet forth by an adioint, *My fellow priſoner:* which is declared by the cauſe, for *Chriſt Ieſus*, their other by their adioints, *my helpers.*

25 The ſalutation is ſet down in a ſimple axiome affirmatiue, of the ſubiecte and adioynt, *grace be with your ſpirit*, that is by a Synecdoche, *with you*: The antecedent *grace* is declared by the efficient cauſe, *Chriſt.* and it is garniſhed wyth a certaine crying out of wiſhing, *Amen.*

And this is the particular reſolution of this Epiſtle
The general followeth.

- This Epiſtle hath two partes,
  - The entrance
    - The deſcription in the 1.2. verſe.
    - Prayers, 3.4.5.
  - The reſt of the Epiſtle.
- The reſt of the Epiſtle,
  - The chief matter
    - Concerning *Oneſimus*, from the 7. to the 22. verſ.
    - His owne hoſtage. 22. verſe.
  - The ſhutting vp of it.
    - The *ſalutation* frō others. 23.24. ver.
    - From himſelfe. 25. verſe.

FINIS.